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Religious Communications.

To the Editor of the Christian Spectator.

SIR,

I should be gratified by your insertion of the following account of the missions of the Jesuits to Abyssinia, which constitutes the most of what is known of the church in that country. This account is contained in the Appendix to the proceedings of the Church Missionary Society for Africa, and the East, for the year 1817-18, and which appear in the form of an octavo volume. The Ethiopian Church has claims to the attention of the Christian world, and all information respecting it must be interesting. This Church is generally supposed to have been established about the year 330. The first discovery of its existence, appears to have been made by some adventurers, sent out by John II. King of Portugal.

The Courts of Lisbon and of Rome, were, of course, anxious that the Abyssinian Church should be included within the papal jurisdiction; and in the year 1538, Bermudes, a Portuguese, was consecrated Patriarch of Ethiopia by the Pope. Bermudes, from political motives, had been by the Emperor of Ethiopia, nominated successor to the Patriarchate, and had been dispatched to Europe, for the purpose of imploring assistance for the prosecution of a war with the Mohammedans. Succours were sent. The Mohammedans were defeated; but Bermudes could not prevail upon the Emperor to embrace the Catholic Faith. At this period the first mission of the Jesuits to Abyssinia was undertaken.

E. R.

Ignatius Loyola, the founder of the Society of Jesuits, probably aware

that the Church of Abyssinia had by no means submitted to the Pope, as had been for some time erroneously reported in Europe, was very desirous of proceeding thither himself in order to bring about a union; but, not obtaining permission from the Pope, he proposed to send thirteen Missionaries of his new Society; hoping that the rich harvest before them would abundantly repay them for all their toils, and at once give his new order a respectability which none could dispute. In this proposal Loyola succeeded. He accordingly nominated one Nunes Baretto, a Portuguese, as Patriarch; and Andrew Oviedo, and Melchior Corneiro, as Bishops of Hierapolis and Nice, and, in turn, to succeed the Patriarch, should occasion require it. To these were added ten more Jesuits; in order, as he said, that this Mission should, in number and object, represent that of Christ and his Apostles. These persons were all approved by the Pope; and were ordained, and sent to Goa.

Some doubts remaining on the mind of the King of Portugal, as to the real state of Ethiopia, and perhaps as to the propriety of sending another Patriarch while Bermudes continued there, he ordered one of his captains, about to sail to Goa, to send, on his arrival there, into Abyssinia, in order to ascertain this point, and, if possible, to bring away Bermudes. On the arrival of the fleet at Goa, envoys were despatched into Ethiopia, according to the mandate of the King. James Dias Oprestes, Gonsalo Redriguez, and Fulgentio Freyere, all Jesuits, after a short time landed at Ar-

keko ; and, in about two months after, made their appearance at Court. This was in 1555.

The King was by no means pleased with the appearance of these priests ; and much less so, when he heard, that a great number more were waiting at Goa to be transported into his kingdom. Nor had the arguments of Rodriguez any effect on his mind. Though he very strenuously urged that the Pope was the Vicar of Christ upon earth, and that none could be saved out of the pale of the Roman Church, he was dismissed by the Emperor with this reflection, that these were points worthy the consideration of a council, and by no means to be determined by the private opinion of a priest ; and, on that account, he must expect that the people of Ethiopia would not be very precipitate in relinquishing the faith of their forefathers. As to the missionaries, he said, some one should be appointed to meet them at Massowah. The envoys were then dismissed ; and the Emperor, without making any provision for them, set forward on a journey of some distance into the country.

Rodriguez, not knowing which way to turn himself, was taken to the house of a wealthy Portuguese. There, during the absence of the king, he wrote a tract on the Christian religion, which, with some difficulty, he got translated into Ethiopic ; and, on the return of the king, presented it to him. This, however, like the arguments that had already been urged in favour of Popery, seemed rather to alienate, than attract the affections of the Emperor.

Rodriguez, finding nothing was to be done at Court, hastened back to Bermudes, who was with the Baharnagash in the Tigre ; and, after persuading the Patriarch that he was every day in danger of being murdered, prevailed on him to accompany him to Goa ; and thus, though he failed of succeeding with the Emperor, he had the address to clear the way for the new Patriarch and the Jesuits.

On the arrival of Rodriguez and the ex-Patriarch at Goa, it was thought advisable first to send Bishop Oviedo, with some of the fathers, into Abyssinia ; and, on their being able to send a favourable account of the state of things there, the Patriarch, with his associates, was to follow.

Oviedo accordingly embarked for Abyssinia ; and, in a short time, arrived at Arkeko, and, soon after, at Deborowah. Meeting there, with the Baharnagash, the firm friend of the Catholics, and informing him of the intentions of the Court of Goa, he remained a few days ; and, receiving advice that the Emperor wished to see him at Court, he set out with his friend the Baharnagash, and soon arrived at the camp, where the Emperor then held his court.

Oviedo, being admitted to the presence, and delivering the letters of the Pope, and of the king of Portugal, observed the Emperor to be much disconcerted on examining their contents ; but he soon resumed his natural good humour ; and, nothing further being transacted, the Bishop was dismissed, without having gained or lost any thing.

In the next interview the bishop grew more bold, and roundly asked the Emperor, whether he intended to submit to the Pope, or not ; assuring him, at the same time, that, out of his jurisdiction, salvation was not to be expected. To questions of this kind, the Emperor mildly replied, that the Abyssinian Church had, from the beginning, been subject to the Patriarch of Alexandria ; and, as he and his people had hitherto had no reason to be dissatisfied with this subjection, he could not see why he should refuse to continue it : and, as to the errors with which the bishop had been pleased to charge them in his tract, he might inform himself more correctly on that point by reading the Confession of Faith, which he had lately published.

The bishop, however, being determined to stop at nothing short of the submission of the Emperor and his

Church, again urged his plea; and again received a reply, if possible, less satisfactory than the former—that the matter should be laid before the council, and that the bishop should soon be informed of their decision.

Oviedo was well aware that he had nothing to expect from this proceeding; and, in order to put it aside, wrote a warm remonstrance to the Emperor, reminding him of the requests which his predecessors had made to the Pope, and the king of Portugal for learned men; and of the submission that had already been made by his church to the Pope, and his own acknowledgment of Bermudes as a Patriarch among them; cautioning him, at the same time, to beware of the advice of his mother the Empress, and of his own ministers; and laying it down, as self-evident, that, in the present case, in which matters of faith were concerned, both father and mother should be hated, and that his greatest enemies were those of his own house.

Sophistry of this kind, it might be expected, would not have much weight on the mind of Claudius, who appears to have been a better divine, and a sounder reasoner than Oviedo. It had the effect, accordingly of alienating his affections more and more daily, both from the man and his cause. The bishop perceiving this, gave a public challenge to the learned in Abyssinia to dispute the point. This challenge was accepted; and Claudius, to manifest his zeal for his religion, and perhaps, fearing that the sophistry of the Jesuit might puzzle his Monks, took a principal part in the dispute; in which, according to the Jesuit historians themselves, he very much foiled the bishop.

But Oviedo was not to be silenced by a public refutation, and determined to try what was to be done by controversy. He accordingly wrote a tract, exposing the errors of the Abyssinian Church, which, when completed, he sent to the Emperor, requesting him to give it a fair consideration. To this the Emperor acce-

ded; for he not only read the tract, but wrote a direct refutation of every article in it.

The bishop, finding that neither disputing nor writing would serve his turn, determined on an expedient, which he thought would be more decisive. This was nothing less than that of excommunicating the whole Church of Abyssinia, which he did on the 5th of February, 1559, in the Church of Decome.

These proceedings, as they served to expose both the errors and the spirit of Popery, were more than sufficient to confirm the mind of the Emperor in his own religion; *who, as Geddes has well remarked, (p. 119) the more he knew of popery and its ways, the worse he liked it.*

But, while Claudius was exulting in the victories which he had obtained over the bishop, he was suddenly called on to equip himself for a warfare of a very different description; and in which he was, in his turn, to be numbered among the vanquished. Nur, the son of the king of Adel, observing the unguarded state of the Abyssinian frontiers, marched in with a great army, plundering and destroying wherever he went. This news reaching the ears of Claudius, he got together an entirely undisciplined army, and met the enemy. His army was completely routed, and himself slain in the field. Thus fell a man, who, for piety, learning, and moderation, has perhaps had few equals; and who might have obviated, had he been spared, much of the distress and bloodshed that were permitted afterwards to visit Abyssinia. But we must stop, and adore the Power, at whose command nations and empires flourish, and decay; and must confess, that His thoughts are not as our thoughts, and that His judgments are past finding out.

Claudius, dying without issue, was succeeded by his brother Adam, a man of a fierce and haughty disposition; who, on coming to the throne, vowed vengeance against the Catholics; upon whose account, he said,

his brother had not only lost his life, but the whole empire of Ethiopia had been reduced nearly to ruin. He accordingly seized the lands, which his brother had granted to the Portuguese for their services in a former war; compelled such women as had married Catholics to return to their ancient religion; and threatened the bishop with death, if he persisted in corrupting his subjects with the dogmas of Rome.

Whether the Jesuits had really any hand in the overthrow of Claudius, or not, it is not now very easy to determine; but that Adam had some reason for his severity, is but too apparent; for the Baharnagash of Tigre, the sworn friend of the Catholics, on witnessing the little prospect of success which the fathers had in Ethiopia, retired from court; and, taking up arms against the Emperor, was joined immediately by the Portuguese. Sending one Andrew Galdamas to Goa to implore succours, without which, he said, no conversion was to be expected, he waited only for their arrival, in order to march against the Emperor. But, unhappily for the cause of the fathers, this Galdamas was hewn to pieces by the Mohammedans at Arkeko, as he was about to embark for Goa. In addition to this, and perhaps in conjunction with it, a rebellion broke out in one of the inland provinces, where they proclaimed one Tascaro, a nephew to the Emperor, King.

Adam, hearing of all this, immediately marched against the Baharnagash, in order to give him battle before he should be joined by the succours from India, and completely defeated him. He then marched against his nephew; and, meeting with similar success, had the young usurper beheaded in his presence. The Baharnagash, however, not falling into the hands of Adam, fled, with his Portuguese, to the Mohammedans; and, advising them of the confused state of the empire, and of the assistance which he expected from Goa, prevailed on them to march a large ar-

my into Adam's dominions. The Emperor immediately led his forces against them; but his army was completely routed, and he himself slain in the field. Nor did the bishop and his associates fare much better; for, being kept close prisoners in the train of the Emperor, they were, after the battle, stript by the Mohammedans; and had nearly perished, before their friend, the Baharnagash, came up to their assistance.

Adam was succeeded in the throne by Malac Saged, his son; who, though he took no immediate steps against the fathers and their friends, who had retired in disgrace to Fremona, yet, as there is reason to believe, disliked them and their religion no less than his predecessors, Claudius and Adam.

The fathers, however, still hoping to regain their power, and with it the kingdom of Ethiopia, did not lie idle, at Fremona; but incessantly plied the Viceroy of Goa for the troops which they had so long expected; with which they said that they could, with the greatest ease, reduce the church and kingdom of Ethiopia to the obedience of the faith. These requests, however, do not appear to have fallen in with the policy of Goa. The Viceroy, indeed, prevailed on the King of Portugal, to solicit the Pope for the recall of the fathers.

The Pope accordingly issued a Bull, dated St. Peter's, A. D. 1560, recalling Oviedo; and, at the same time, ordering him, forthwith, to sail for the island of Japan, or for China, where he hoped his labours would be crowned with better success.

This, no doubt, gave a great shock to the feelings of the bishop; yet, as he was determined to leave no effort untried, for the object which he had in view, he wrote a submissive letter to the Pope, stating his perfect willingness to go whithersoever his holiness should think fit: yet he must be permitted to inform him, that, with the assistance of five or six hundred good Portuguese soldiers, he could, at any time, reduce the empire of Abys-

sinia to the obedience of the Pontificate; and, when he considered that it was a country surrounded by territories abounding with the **FINEST GOLD**, and promising a rich harvest of souls to the church, he trusted his holiness would give the matter further consideration. The Pope was, however, for some reason, or other, disinclined to enter into the bishop's plans; and vessels were accordingly dispatched from Goa to fetch away the fathers from Abyssinia. And thus ended a Mission, which, for the extent of the mischief that it did, and the villainy displayed by its abettors, can only be equalled by that which succeeded it—undertaken with similar views, supported by the same base machinations, and terminating in similar disgrace.

On the failure of the first Abyssinian mission, the Jesuits appear to have given up, for some time, all thoughts of reducing that church to the authority of the Pontiff; but, on the accession of Philip II. to the throne of Portugal, the matter began again to be agitated; and, it was at length determined, that two fathers, Anthony de Montseratto, and Peter Pays, should be disguised as Armenian merchants, and sent into Abyssinia.

These missionaries set out from Goa in 1588; and, after some difficulties, obtained a passage in a vessel bound for the port of Zeyla; but, a storm arising, they were wrecked on the coasts of Arabia; and, being discovered to be christian priests, were carried before a neighbouring king, who threw them into prison, where they remained about seven years.

News of this disaster arriving at Goa, the head-quarters of Oriental Persecution at that day, it was determined to send one Abraham de Georgys, a Maronite Jesuit, and with him an Abyssinian youth, into Ethiopia. They accordingly disguised themselves as Turks, and embarked for Massowah; but, the governor discovering that Georgys was a christian,

told him, as he had feigned himself to be a Mohammedan, he must now really become one, or lose his head. Georgys chose the latter, and was immediately beheaded.

After this, one John Baptista, an Italian, was consecrated bishop, and sent into Ethiopia; but, being discovered by the Turks, at the island of Comera, he met the same fate as father Abraham.

Don Alexio de Menezes, who was at this time Archbishop of Goa, and busily employed in reducing the church of Malabar, hearing of the ill successes of the Abyssinian mission, determined to do something toward the reduction of that church. He accordingly prevailed on one Belchior Sylva, a converted Brahmin, at Goa, to undertake a mission into Ethiopia. Sylva accepted the proposal; and reached Deborowah, in Ethiopia, in safety.

Menezes, hearing of the arrival of Sylva, wrote to the Abuna of Ethiopia immediately to submit to the Pontiff, as he said his spiritual head, the Patriarch of Alexandria, had already done; and, that this letter might not fail to have some weight with the Abuna, it was accompanied by a considerable present, and an assurance that his circumstances would be much meliorated by acceding to these proposals. Menezes, at the same time, dispatched a letter to the Pope, requesting that he would use his influence with the Patriarch of Alexandria, in order to compel the Abuna to submit; but, unfortunately for the Archbishop's plan, the Patriarch of Alexandria had, in reality, never submitted to the Pope, so that he completely failed.

The Jesuits, seeing the zeal of Menezes for the reduction of Ethiopia, were again roused to attempt a work in which they had encountered such signal disgrace. They accordingly prevailed upon the king of Portugal to grant them some transports to convey their missionaries into Ethiopia. As Peter Pays had but lately

been ransomed from his imprisonment, he, with some others, was fixed upon to enter upon the work.

Father Peter arrived safely in Ethiopia, in the summer of 1603. Having acquainted Jacob, who was then Emperor, of his arrival, he was ordered to wait the Emperor's pleasure. But a revolution taking place, in which Jacob was ultimately deposed, and Za Dangel succeeded to the empire, the father, in the mean time, employed himself in writing, and translating into the Ethiopic, some treatises on the christian religion.

Za Dangel, who appears to have been a weak prince, being established in the throne, and hearing of the great piety and industry of Peter, and perhaps hoping eventually to obtain some Portuguese troops to give stability to his power, sent for the father to court. Peter, aware of his rising reputation, and impatient of a rival in the reduction of Ethiopia, took this opportunity of remanding Belchior Sylva to India; as he saw no probability that a converted Brahmin could enter, with any spirit, into the intriguing views of a Jesuit. Sylva was, therefore, dispatched for India; and father Peter made his way to court, in order to avail himself of the prospects opening before him.

Whatever was the real cause of the encouragement held out to Peter, it is certain, that it had neither the advancement of religion, nor submission to the Pope, for its object. The father himself ascribes it to the admirable proficiency which two Portuguese boys had made in learning their catechism; but this is a mere feint, intended to amuse such as can look no farther for the motives of an intriguer. It is certain that Za Dangel had great reason to fear Jacob's party; and it is not improbable that Peter had held out to both a promise of Portuguese troops. Both parties accordingly made their court to Peter; and, as we shall see in the sequel, that of the Emperor seems not to have succeeded with the Jesuit.

Peter, perceiving matters at court verging to a crisis, and knowing that it would be much safer to join the triumphant party, than to involve himself in disputes, of which no one could foresee the end, retired from court under the pretence of confessing two Portuguese, who, as he said, were sick at some distance.

About a month after, a rebellion broke out, in which the Emperor lost his life. Father Peter receiving an invitation from his friend Athanateus, the leader of the rebels, to join the camp, he immediately proceeded thither.

On the arrival of Peter at the camp, he found the rebels far less agreed about the succession than he had hoped; and, hearing about the same time, of more Jesuits having arrived at Fremona, he requested leave of absence, which was granted; he intending to wait there, till the question of succession should be finally settled.

After much altercation, Jacob was again proclaimed Emperor by the insurgents; but, as one Susneus, a descendant of David, a former Emperor, had also declared himself the rightful heir to the crown, the throne of Jacob could not, as yet, be considered secure: but, as great expectation had been formed of the Portuguese succours, Athanateus took the opportunity of recommending father Peter to his majesty's notice, intimating, at the same time, the great advantages that would arise from an alliance with the Portuguese.

Father Peter, on his arrival at court, followed up the hint given by the General: and great hopes were entertained by the father, of the speedy reduction of the Abyssinian Church.

The increasing popularity of Susneus, however, quickly put an end to the golden dreams of Peter; for, having assembled a large army, it was necessary that Jacob should take the field against him. In the event he was slain, and Susneus succeeded to the throne. He took the name of Seltem Saged.

The next step to be taken by the

fathers, was to make their court to the new Emperor; but, as they deemed it imprudent to make father Peter of their deputation, on account of his known intimacy with Jacob, fathers Lawrence Romano, and Anthony Fernandez were chosen for this purpose. On their arrival at court, they were most kindly received, and had several conferences with the king.—In one of these, the Emperor is said to have enquired about father Peter, whose fame he had heard; and whom he, therefore, very much desired to see. The father was accordingly sent for; and, on experiencing a very warm reception, he took the earliest opportunity of suggesting to his majesty the great advantages to be derived from an alliance with the courts of Rome and Portugal; which, he added, could not fail to give stability to his newly acquired power.

On the representation of father Peter, Susneus is said to have dispatched letters both to the Pope and to the king of Spain, requesting immediate succours to be sent into Abyssinia.—These letters were seconded by others, from Athanateus, who requested, that not fewer than a thousand Portuguese soldiers should be sent for the preservation of the Empire. In the mean time, the Jesuits plied the Emperor on the necessity of embracing the Roman faith; in which father Peter is said to have succeeded, by shewing him a passage in one of their popular treatises on religion, in which the two natures of Christ were distinctly pointed out. But the Emperor's brother, Ras Cella Christos, seems to have been a much more apt scholar than the Emperor in these points; for he was not only at once convinced of the orthodoxy of the Roman faith, but of the errors of the Alexandrian. There is some reason, however, to believe that arguments much more cogent than any to be found in the Abyssinian treatises on religion, had the effect of bringing the mind of the Ras to this conclusion.

(*Concluded in our next.*)

To the Editor of the Christian Spectator
SIR,

As it is one object of your work to defend the doctrines of the reformation, I send you the subjoined proposition, with its illustration. L. S.

Proposition. The declaration of God, is the highest possible evidence of truth, and his conduct, the highest possible evidence of rectitude.

The truth of every divine declaration, is apparent from the following considerations.

1. The Most High knows, perfectly, what is true, and cannot err through mistake. Every principle of science, and of morals, lies in full view before him. He comprehends himself, and all his creatures, and all things. He gave to matter, every property which it possesses. Its laws he made, and all its movements he causes, and regulates, according to his will. Every property of mind, he communicated and upholds; and no perception of intellect, or exercise of heart, in any subject, is hid from his vision. The anatomist does not so clearly view the throbbings of a heart laid open to his inspection, as God sees every moral feeling, and movement of the soul of every accountable creature. He sees thoughts, imaginations, feelings, designs, motives, and desires. What philosophers discover by research, was to Jehovah always known; what mathematicians demonstrate, he sees intuitively; and, what holy men have revealed, and others have gained by the study of revelation, was present to the divine mind, from the beginning. There can be no *mistake*, therefore, in the declarations of God.

2. The relations of the universe, which God has constituted, the laws which he has revealed, the plan of administration which he has adopted, are wise and good; so that there can be no temptation to make incorrect disclosures, concerning any thing. Were defects to be concealed, there might be a temptation to deception; but when all his works praise him, there can be none.

3. The sufficiency of God to execute his purposes, excludes all presumption of an intention to deceive.

Falsehood is the resort of imbecility, to accomplish some end, otherwise deemed unattainable. Nations disguise their purposes from each other, to gain an advantage. Warriors claim victories which they lost, to answer momentary purposes; and through all the grades and exigencies of human weakness and depravity, lying descends as the temporizing expedient of weakness and folly. But the Almighty God is reduced to no such extremities to accomplish his purposes. He speaks, and it is done; he commands, and it stands fast. By his own sufficiency, he is raised infinitely above temptation. No intelligent being acts without motive, and God can have no motive to deceive. He cannot be tempted, to utter falsehood.

4. The great end of God, in all his works, precludes the existence of falsehood, in any of his declarations.

It is his ultimate end to display to created minds, his glory. But truth is a constituent part of that glory; it is indispensable to the character of a perfect moral governour. Should there then be one deception in the whole system of divine declaration, or administration, it would exhibit a wrong view of the character of God, and defeat his end in all he does. It would indicate want of wisdom, or want of power, or want of rectitude: and would extinguish forever the light of his glory.

5. God has uniformly revealed himself to man in the character of a God of truth; and in all his ways, has acted in accordance with his declarations. This is the highest evidence of veracity that can be given. The declarations, and correspondent conduct of men, is our only evidence of their veracity, and it is decisive evidence. By a uniform course of truth in speaking, and by correspondent action, a man may establish, in a short life, a character for undoubted veracity, a character which will create uni-

versal and implicit confidence. But how much greater is the evidence of the veracity of God. He declares himself to be a God of truth, and has been steadily, for six thousand years, corroborating his declarations by his conduct. He has fulfilled every promise in its appointed time, and every threatening, according to its real import. None in vain have trusted to his declarations, and none with impunity have disregarded his threatenings.

Those that have passed through time into eternity, the redeemed and the damned, set their seal to the testimony of God, that it is true. No murmurings of disappointment, are heard in heaven, that the Most High has over-stated, in his account, the glory to be revealed in that blessed world; and no exultation is heard among the damned, that hell is less dreadful, than the fearful denunciations of his word, had led them to expect.

The rectitude of the divine *conduct* is illustrated by the same process of argument, which we need not amplify.

He knows what is right, and can do no wrong, by mistake. He desires what is right, and can do no injustice by design; and he is able to accomplish what his wisdom dictates, and his heart desires. The Judge of all the earth, therefore, cannot but do right.

The *immutability* of God evinces the truth and rectitude of all his declarations, and ways. Did his knowledge, or goodness, or power, vary, the evidence of his rectitude would fluctuate. But he is of one mind, and is always the Lord God, omniscient, and omnipotent. The evidence of his truth and rectitude is, therefore, the same, yesterday, to-day, and forever.

Such is the evidence of the divine veracity and rectitude; and that it is the highest possible evidence, may, easily, be made to appear.

There can be no evidence of veracity, which is not included in omnis-

ciency, infinite benevolence, and infinite power, in a being eternal, and immutable. Suppose the declaration of Jehovah to be doubted, by what evidence shall it be corroborated? Let every man on earth, and every angel in heaven, and every intelligence in the universe, depose to the truth of the divine testimony, and the evidence contained in the simple declaration of God, will not be increased. They may mistake, for their knowledge is finite—may be overcome by temptation, for their goodness is limited, and in its nature capable of mutation; and their power is weakness, when compared with that which is omnipotent. Unite the intelligence of all the universe, beside Jehovah, in one mind; and the rectitude of all, in one heart; and the strength of all, in one arm; and you form that which is a moral insect, when compared with the Creator.

Give intelligence to the minutest insect that creeps upon the earth, in accordance with its minute material form, and let it examine with its microscopic mind the demonstrations of Euclid, and set its seal to them that they are true. Is the evidence of their truth increased? Of what avail then, is the corroborating testimony of men and of angels, to one who shall distrust the testimony of God? His case is desperate. The created universe cannot help him; cannot add the light dust of the balance to the weight of the divine testimony. If a philosopher shall doubt the existence of the sun, how shall his skepticism be removed? Will you light a taper at noon-day, to increase the light and heat of the great luminary? The taper would be lost in the overwhelming power of his beams. But with better prospect, might you attempt by a taper, to add to the evidence of the sun's existence, than by an accumulation of testimony, to add to the inherent evidence of the divine declaration.

As it respects the ways of God, no supposed perception of their rectitude, by creatures, increase the evi-

dence, which results from the character of God.

In attending to the doctrines of revelation, and the mysteries of providence, the discontented, distrustful mind of man, demands perpetually, how can these things be? and denies their reality, or rectitude; or yields a reluctant assent, until the subject, by its own analysis, shall be comprehended. When the consistency and rectitude of the divine conduct can be *shown*, it is regarded as made certain by higher evidence than results from the simple testimony, or the character of God. But is the evidence of the divine rectitude increased by our perception of it? What is the evidence of the divine rectitude, resulting from the perception of the human mind, compared with that, which results from the character of God? It is as finite intelligence, to infinite; or, as finite rectitude, were men perfect, is to infinite rectitude. It is nothing. Our perception of the reasonableness, or rectitude, of the ways of God, does not increase the evidence of their rectitude, and if it increases our confidence that his ways are just and true, the increase is without evidence or reason. For perfect certainty resulting from perfect evidence, cannot be increased by inferior testimony. By the evidence of inspection, I am assured that my watch divides time into equal parts: but, unacquainted with its internal construction, and the principles of mechanism, I perceive not in what manner, the effect is produced. By study, however, I become acquainted with its construction, and laws of motion, and perceive the cause and manner of its movements. Is my evidence of the fact, that my watch divides time into equal parts, increased by the acquired knowledge? Not at all. The evidence, before, was perfect; and my knowledge of the cause and manner, has not increased and cannot increase the certainty of the fact. In like manner, the attributes of Jehovah raise the evidence of rectitude in his dispensations to the highest possible degree of certainty;

to a degree, which cannot be increased by our analysis of his ways, and perception of their rectitude.

The principle established in this discussion, furnishes an answer to all objections urged against the doctrines of the bible, by those who admit its plenary inspiration according to its most obvious meaning.

Of these, we shall subjoin several, with their appropriate answers.

Objection 1. How is it possible that there should be a foundation, in the mode of the divine existence, for all that the Scriptures say, concerning the Father and the Son, and the Holy Spirit, as distinct agents, and for all which is declared concerning the unity of God?

Ans. There can be a foundation for all that is said concerning the Father and the Son and the Holy Spirit, as distinct agents, and for all that is declared concerning the unity of God; for God who comprehends his own mode of existence, has revealed all which is written concerning the Trinity, and also concerning the unity of the Godhead.

Obj. 2. How can it be consistent with infinite goodness, to create accountable beings; at the same time, knowing that, through their own fault, they will be eternally miserable?

Ans. It is consistent with infinite benevolence, to create accountable creatures, with such knowledge of the consequences; for God has done thus.

Obj. 3. How can the Most High God comprehend in his designs, all events which will ever come to pass, and execute his counsels, and still his subjects remain free agents, and accountable for their deeds?

Ans. The plan of Jehovah can comprehend all events, and the Most High can accomplish his purposes, and his subjects remain free agents and accountable for their deeds; because he who cannot lie, has declared the universal comprehension, and certain accomplishment of his counsels, and, at the same time, has declared the free agency and accountability of man.

Obj. 4. How can it be consistent with equity, for the Most High to suspend the moral character and interests of a world, upon the conduct of a common ancestor?

Ans. It is consistent with equity for God to do thus; for it is only what he has done, whose conduct includes the highest possible evidence of rectitude.

Obj. 5. If mankind are entirely depraved, and dependent for holiness on the special grace of God, how can *they* be to blame for not repenting, and believing, to whom special grace is not granted.

Ans. They *can* be, and *are* to blame for not repenting and believing; for God declares them to be so, and punishes those for their unbelief, to whom no special grace is granted.

Obj. 6. How is it consistent with equity, that God should have mercy upon whom he will have mercy, and whom he will, harden?

Ans. It is consistent with equity to do this; for he, whose ways are just and true, declares that he will conduct precisely in this manner.

Obj. 7. How can it be just, that God should punish the wicked forever?

Ans. It is just; for God has declared that he will punish the incorrigibly wicked without cessation, and without end.

Obj. 8. But are we to believe absurdities and contradictions?

Ans. No. But we are to take heed that we do not denominate those doctrines absurd, or contradictory, which God has revealed; or those things unjust, which God has done.

Obj. 9. But has not the Most High given us reason as our guide; and, if things appear to *us* to be unreasonable, are they not to be regarded as such.

Ans. The probability that our views are correct, in a case where our reason is at variance with the divine declaration or conduct, is, as our knowledge and goodness, are to the knowledge and goodness of the Almighty. Should the Most High, by a voice from heaven, reveal a doctrine, or declare a fact,

and our neighbour, guided by his reason only, contradict the testimony from above, whom should we believe, God, or our neighbour? and which shall we regard, when the word of God reveals a doctrine, and our reason arrays itself against the truth or rectitude of the divine declaration?

Obj. 10. But is reason to be sacrificed?

Ans. No. It is to be guided in its dictates, by the superior wisdom of Jehovah. Can it be a sacrifice of reason to confide implicitly in the declarations of God, or an obliquity of heart to repose implicit confidence in the rectitude of his ways? Let God be true, but every man a liar.

For the Christian Spectator.

On the means of regeneration.

THE government of God is a government by means. All the operations of nature in the material world, are carried on by the instrumentality of second causes. The vegetable productions of the earth do not spring up, and ripen, without the influence of rain and heat; and our bodies are not sustained without the use of food. Second causes are also introduced for the accomplishment of the purposes of divine providence. When God was about to bring the sons of Jacob out of Egypt, with a strong hand, and an outstretched arm, he raised up Moses to be their leader. When he designed to deliver Israel from the yoke of the Canaanites, he gave them judges. When he purposed to punish his people for their hypocrisy, he made "the Assyrian the rod of his anger." In the production, also, of those events which are called miraculous, where the immediate agency of God was exerted, means were directed to be used. If the Red Sea is to be divided, Moses must lift up his rod and stretch his hand out over the sea. If the walls of Jericho are to fall, the trumpets must be sounded. If Naaman is to be cleansed of his leprosy, he must wash in the river Jordan. Nor are means excluded from the moral world.

"Of his own will begat he us with the word of truth." We are here informed that the word of truth is the means of regeneration. Our Saviour, in his last commission to his disciples, commanded them to go, and teach all nations; promising to be with them always, even unto the end of the world. Wherever, in obedience to his command, the gospel has been preached, sinners have been born again. It appears, then, that the word of truth was appointed to be the means of regeneration; and that God has accompanied with his blessing the means which he has himself appointed.

If a church is to be established at Corinth, Paul must plant, and Apollos water. If the Ethiopian eunuch is to become a believer in Christ, Philip must go and preach unto him, Jesus. And before the written word was given, those who were converted unto God, were favoured either by tradition, or by direct communication, with some rays of heavenly light.

Thus far we have only endeavoured to prove that God makes use of the word of truth as the means of regeneration. Its efficacy shall now be considered. The word of truth, wherever it is heard or read with attention, is able by its own efficacy, to produce conviction in the understanding of sinners. By the light of revelation they may discover their own character, their condition by nature, and the way of salvation. But the efficacy of truth extends no further than to produce conviction. It has no conceivable efficacy to change the heart. Truth is addressed to the understanding, while depravity has its seat in the heart, and though the understanding may be convinced, the heart remains unchanged. The new views of divine truth which are disclosed to the regenerate, do not proceed from any *efficacy, inherent* in truth itself, but from the removal of their spiritual blindness. The truth remains unalterably the same, but the eyes of their understanding have been enlightened. In a word, they have

obtained the blessing for which David prays, (in the 119th Psalm,) "Open thou mine eyes, that I may behold wondrous things out of thy law."

When the attention of a sinner is directed to the concerns of his soul, he is convinced by the word of God, perhaps for the first time, of his opposition to the way of salvation by Christ. But this conviction does not remove his opposition. He is convinced, also, that his opposition is altogether unreasonable. Neither does this conviction remove it. Often too, as his concern of mind increases, his opposition is felt to be more violent and determined; and it always continues till the very moment in which his heart is changed. In short, divine truth so far from having any efficacy to convert sinners, is the object of their hatred. "They love darkness rather than light." "They hate the light, neither come to the light." This hatred of the truth will continue until they receive a good and honest heart. Then, and not till then, will they receive the truth in the love of it.

But if the word of truth has no efficacy of its own to change the hearts of men, why does God use it as a means? or what good ends are thereby answered? Although we cannot pretend to discover all the motives which exist in the divine mind, or all the good which is to be effected by any part of his system, enough has been revealed on this subject, to show us, that this method of bringing sinners into a state of holiness, has great and peculiar advantages; while the fact that God has adopted it, evinces its superiority to every other, that could be devised. In favour of this method, the following considerations may be stated:

1. It leads us to connect in our minds, the effect, more readily, with God—the efficient cause. The power of God in dividing the Red Sea, was more clearly seen, in consequence of the means which were used. Moses stretched out his hand over the sea; and the waters in obedience to

the sign retired. After the Israelites had passed through the sea, he again stretched out his hand, and the sea returned to his strength. The means used, were, at first view, inadequate to the effect; and its very inadequacy, served to connect the effect immediately with the power of God. If no means had been used, the spectators might have ascribed the event merely to an unusual operation of secondary causes. In like manner, we see that the word of truth is wholly inadequate to effect a change of heart; but as the effect does follow the use of these means, we are constrained to acknowledge the power of God, in the production of this change.

2. It gives the sinner an affecting view of the mercy of God. By the word of truth, he is convinced of his unhappy condition in consequence of sin, and his utter inability to save himself. While with a despairing look, he contemplates his wretched situation, he sees the hand of mercy extended to save him from destruction. Then with joyful agitation he begins the song of redeeming love.

3. It forms a necessary part of the plan of salvation by faith in Christ. Christ has made an ample atonement for sin: and sinners are required to repent and believe. But they must be convinced that they are sinners, before they can repent. They must be told of a Saviour, before they can believe. Take away the word of God, and you destroy the plan of salvation by faith in Christ. It may be asked, could not God reveal his will to men, and still not make it the means of grace? I answer, so long as this revelation is the word of truth contained in the Scriptures, and so long as men continue to be influenced by motives, the word of God must necessarily continue the means of grace. If these considerations should be found unsatisfactory, it may still be added, such was the pleasure of the infinitely wise God, for which there exist satisfactory reasons, although he has not chosen to communicate them to us. It was stated above, that the word of

truth, by its own unassisted efficacy, was fitted only to produce conviction in the understanding. The awakening of a sinner to a realizing sense of his guilt and danger, is the effect of divine power. "Hear ye, that are afar off, what I have done, and ye that are near acknowledge my might." The sinners in Zion are afraid; fearfulness hath surprized the hypocrites. Who among us shall dwell with the devouring fire? Who amongst us shall dwell with everlasting burnings? The word of God, which before made no impression, is now like as the fire, and like as the hammer which breaketh the rock in pieces. When the sinner is awakened, we begin to indulge the hope, that he will be re-generated. Our hope, however, does not spring from the belief, that, by the use of means, he will regenerate himself, but from the expectation that, that God who awakened him, awakened him with a view to convert him. Still our hope is mingled with fear; for it is undoubtedly the fact, that sinners are suffered to return from every stage of awakening short of a genuine change of heart.

The question is sometimes asked, whether there is a necessary connexion between the means of regeneration, and the end? This is soon disposed of. There is not. All that can be said, is, that God has appointed the word of truth to be the means, and the sole means of regeneration; and he has blessed it, and that too in so many instances as to be a sufficient encouragement to us, to attend to it with all diligence. The right of sovereignty in the regeneration of sinners, he has never relinquished. "Of his own will begat he us with the word of truth." L. T.

To the Editor of the Christian Spectator.
SIR,

THE question: 'In what sense are Christians called, in the New Testament, the sons of God?' is one of much interest.

The correct answer to this inquiry,

may impart to the true child of God, the hope and peace of mind, to which he is entitled; and may exhibit to the mere professor of religion, the fallacy of his expectations: for the metaphorical language, in which the character of Christians is described in the Bible, is often inadequately understood, and erroneous views are frequently entertained, of *that*, which constitutes sons and daughters of the Lord Almighty.

In this examination will be included, not only those passages, in which Christians are called sons, or children of God, but also those in which similar phraseology is used, as when they are said *to be of God, to be born, or begotten of God, to be adopted of God, or to have God for their father*; as 1 John, iv, 6, 7. v, 18. John i, 13. Rom. viii, 15—in short, all passages, in which Christians are described as possessing a filial relation to him.

In the bold style of Oriental poetry, there is a use of the word *son, daughter*, etc. which is not familiar to us, but which is often both striking and beautiful. Thus, in the Arabic Coran, *a son of the way*, denotes a wanderer; in Syriac, *daughters of the voice*, means words; in Hebrew, *sons of the quiver*, is correctly rendered by our translators arrows, Lam. iii, 13; and *daughter of the eye*, apple of the eye, Lam. ii, 18; *son of the morning*, is the morning star, Is. xiv, 12; and *daughters of music*, are singing-birds, Eccles. xii, 4. In Pindar, a Grecian poet, the day is called *the child of the sun*; and the sun styled *the father of rays*. Horace, a Latin poet, to denote a pine tree, uses the phrase, *sylvæ filia nobilis*, (the daughter of a noble wood.) The reader of Ossian will immediately call to mind similar phraseology. The *son of the song* wakes his lyre, immortalizes the deeds performed by the *son of the sword*, and his notes are repeated by *the son of the rock*.

Another use of these terms, less bold than the preceding, is found in the Eastern writers, in prose. Before words denoting a reward, or pun-

ishment, they are employed in this manner. *Children of the resurrection*, are persons worthy to be raised, Luke xx, 36; *son of death*, a person deserving death, 1 Sam. xx, 31—*Child of hell*, a person deserving of hell, Matt. xxiii, 15; *children of wrath*, persons deserving of wrath, Eph. ii, 3; before words designating time, thus, Abraham was *the son of an hundred years*, that is, he was an hundred years old, Gen. xxi, 5. Before abstract nouns, and some others, the words *son*, *daughter*, etc. become a paraphrasis for a corresponding adjective. *The children of the captivity*, are the captive persons, Ezra vi, 19. *Children of might*, are persons meet for war, Deut. iii, 18. *The children of obedience*, are the obedient; and *the children of disobedience*, the disobedient, Eph. ii, 2. 1 Pet. i, 14.

These examples show that there is something oriental and characteristic in the use of the filial relation, and will give us an idea of the license which Eastern writers take in this respect.

But the phrase under examination, is dissimilar to any which we have yet adduced. In the expression, *sons of God*, the word *son* is employed before a personal name, and so situated that it cannot be understood literally. If we examine other examples, in which the word *son* is similarly circumstanced, we shall find at least three shades, or varieties of meaning.

The first use of the filial relation, is to express *similarity of character*. This signification is founded on the law of nature, by which the offspring of any animal resembles its parent, in disposition. St. Peter, after exhorting wives to follow the example of holy women, in old time, says: *ye are DAUGHTERS OF SARAH*, that is, *like Sarah, so long as ye do well*, 1 Pet. iii, 6. St. Paul, after commending the faith of Abraham to the Galatians, says: *know ye therefore, that they which are of faith, the same are the CHILDREN OF ABRAHAM*; that is, *like Abraham*, Gal. iii, 7. Our Sa-

viour said to the Pharisees, who boasted that Abraham was their father: *If ye were ABRAHAM'S CHILDREN*, that is, *like Abraham, ye would do the works of Abraham: but now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham*, John viii, 39, 40. Our Saviour addressed these same persons soon after: *Ye are of YOUR FATHER, THE DEVIL*, that is, *like him in character, and the lusts of your father ye will do*. St. John writes thus: *He that committeth sin, is OF THE DEVIL*, that is, *resembles him in moral character, for the devil sinneth from the beginning*.

A second use of the filial relation, is to denote *discipleship*. This arises from the subordination and obedience of a pupil to his instructor, which resembles that of a son to his father. Thus *the sons of the prophets*, mentioned 2 Kings, ii, 15, etc. are the disciples of the prophets.—Those, whom the prophet Isaiah calls his disciples, (chap. viii, 16) in verse 18, he calls his sons. So, in the words of our Saviour to the Pharisees: Matt. xii, 27, *If I, by Beelzebub cast out devils, by whom do your sons, that is, your disciples, cast them out?* St. Paul says to the Corinthians, whom he converted to the Christian faith: *I have BEGOTTEN you through the gospel*. In the preceding verse, he calls them *his sons*; and in the verse following, he exhorts them to *imitate* him. In Philemon, (verse 10) he speaks of *his son Onesimus, whom he had BEGOTTEN in his bonds*. Compare also 1 Tim. i, 2. 2 Tim. 1, 2. Tit. i, 4. St. Peter calls Mark, probably only a disciple, his son, 1 Pet. v, 13.

A third use of the filial relation, is, to denote the *privileges and happiness* of that relation. This is founded on the idea that a son generally enjoys the same rank in life with his father, is the object of his father's affection, and heir to his possessions. When thus used in the vocative case, or in the direct address, it is a word of affection and endearment. Our Sa-

viour employed it in his farewell address to his disciples, Jo. xiii, 33—also, to them on other occasions, Mk. x, 24; and to the man sick of the palsy, Matt. ix, 2. Mk. ii, 5. SON, *be of good cheer.* Joshua used it in speaking to Achan, Josh. vii, 19; and St. Paul to Timothy, 1 Tim. i, 18. 2 Tim. ii, 1. Instances of the same kind are found in Greek writers, and probably in writers of every nation.

This variety of signification is, I apprehend, found in the use of the term *sons of God*, by the sacred writers. Its particular meaning, in a particular place, must, of course, be determined by the context, and the object of the writer. These distinctions, I know, are not usually regarded by divines: yet he who reverences the scriptures as he ought, will not, I think, despise such investigations, if rightly conducted: especially, as philosophy and metaphysics, independently of the scriptures, can afford but a glimmering light to conduct us to the presence of our heavenly Father.

I. We shall first notice those passages, in which *sons of God*, denotes, like God in moral character.

Matt. v. 44-48, *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that you may be THE CHILDREN OF YOUR FATHER IN HEAVEN, that is, like God: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? and if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, (in benevolence towards all men) even as your father, which is in heaven, is perfect.* The whole circle of ideas here presented, the indirect allusion to our own sin and ingratitude, in the mention of the evil and unjust, the proposing of God himself for our example, and this too in that part of his character in which we feel the effects

of his beneficence, and the introduction of the tender appellations of Father and son; unite to make this, one of the most powerful exhortations to the exercise of disinterested benevolence. We need hardly add, that men do not become children of God, in the sense of the passage, by baptism, or mere subscription to articles of faith, or by any external conduct, which can subsist; while the heart, or source of action, remains unholy, or destitute of love.

1 Jo. ii, 29. *If ye know that he (God) is righteous, ye know that every one that doeth righteousness is born of him, or resembles him in moral character.* This explanation renders the sense perfectly clear, as well as the inference which follows soon after, (1 Jo. iii, 3) *Every man that hath this hope in him, purifieth himself, even as he is pure.*

Jo. viii, 41, 42. *The Pharisees said to Jesus, we have one father, even God. Jesus said unto them, if God were your father, (i. e. if you possessed like feelings with God,) ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me.*

The thought expressed in these passages, in metaphorical language, is elsewhere expressed literally: 2 Pet. i, 4, *that ye might be made partakers of the DIVINE NATURE, having escaped the corruption that is in the world,* Eph. iv, 24, *that ye put on the new man, which, AFTER GOD, is created in righteousness and true holiness* (comp. Col. iii, 10) and in direct terms, 1 Pet. 18, *Be ye holy, for I am holy.*

II. In a second class of texts, sons of God denote *disciples* of God; not indeed directly, for that is impossible, but Christians are called sons of God, because they submit to God's direction, being instructed by his Son, or influenced by his Spirit.

Gal. iii, 26. *For we are all the children of God by faith in Jesus Christ.*

Rom. viii, 14. *For as many as are led by the Spirit of God, they are the SONS OF GOD.*

1 Jo. v, 1. *Whosoever believeth that Jesus is the Christ, is born of God.*

Jo. i, 9-13. *That was the true light, which lighteth every man that cometh into the world—as many as received him, admitted this light, or instruction; to them gave he power to become the sons of God, even to them which believe on his name; which were BORN, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD.*

1 Jo. iii, 9. *Whosoever is BORN OF GOD, doth not commit sin, for his seed (divine instruction) remaineth in him, and he cannot sin, (that is, he keeps himself, comp. 1 Jo. v, 18) because he is BORN OF GOD.*

III. The third meaning of sons of God points out the parental affection and treatment of God towards Christians. He, that possesses the preceding character, (for he who is a child of God in one respect, is plainly so in the other) must evidently be happy.

1 Jo. iii, 2. *Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.* Here to be sons of God, is to enjoy the same state of happiness which Christ, who is also a son of God, enjoys.

Rom. viii, 15-17. The apostle, after saying that, *as many as are led by the spirit of God, they are the sons of God*, adds, *For ye have not received the spirit of bondage, again to fear, but ye have received the spirit of adoption, whereby we cry Abba, Father. The spirit itself, beareth witness with our spirit, that we are the children of God: and, if children, then HEIRS, HEIRS OF GOD, and JOINT HEIRS WITH CHRIST; if so be that we suffer with him, that we may also be glorified together.* The apostle afterwards speaks of *the glory to be revealed in us; the manifestation of the sons of God; the adoption, the redemption of the body.*

Gal. iv, 6, 7. *And because ye are sons, God hath sent forth the spirit*

of his son into your heart, crying Abba, Father. Wherefore, thou art no more a servant, but a SON; and if a son, then an HEIR OF GOD, through Christ.

1 Pet. i, 3. *God hath BEGOTTEN us again to a lively hope—to an INHERITANCE incorruptible.*

Tit. iii, 5, 7. *By the washing of REGENERATION—that we should be made HEIRS,*

Rev. xxi, 7. *He that overcometh, shall INHERIT all things; I will be his God, and he shall be MY SON.*

It appears from what has been said, that the term *sons of God*, is a very honourable appellation, and implies the highest dignity and happiness. It is not strange, therefore, that it should be used as a circumlocution for Christians, when no one of the ideas suggested above, appears to predominate above the others; and perhaps no one is excluded, as in Jo. xi, 52. Mat. v, 9, etc.

Neither will it be surprising, if, in some cases, there should be a transition from one signification, given above, to another. In Jo. viii, 39, 40, there is a transition from the literal, to the metaphorical signification; but it is not necessary to give examples.

U. V.

To the Editor of the Christian Spectator.
SIR,

I was much pleased with the plan of publishing religious conversations; and with the specimen communicated by B. L. I send you the following, which I lately had with one of my parishioners, a lady of much worth, and, as I have for some time supposed, of real piety; but who had never made a public profession of her faith.

Before I enter into a detail of it, I would observe, that she had been one of my best friends and greatest benefactors; and that such had been her character and deportment, that, though I had conversed much with other individuals in my parish, I had never ventured to address her upon the sub-

ject of personal religion, a fact which would, at first, seem, if not unnatural, unchristian, but one for which, perhaps, almost every young minister finds much reason to criminate himself. Benefactions serve as bribes. They keep us from faithfulness, and sometimes make us treat those, who love us most, with the greatest cruelty.

On entering her room, I observed to her, that, of late, I had felt a more than ordinary anxiety for her. Not fully understanding me, she was, at first, a little agitated by my unusual address; and asked me, what I meant? I told her that she lived in the enjoyment of the greatest privileges and blessings; that she had knowledge of the gospel of Christ; that she had, for years, been a strict observer of the Sabbath; a great friend to the ministry, and to the people of God; and had endeared herself to me by many kindnesses; and, that I could not endure the thought of her perishing at last. With a countenance expressive of a deep concern, she told me it was her daily prayer that she might not; though she well knew, that God would be just and glorious in her everlasting perdition. I then asked her to tell me, plainly, whether she had ever yielded her soul to God, as I could not leave her, until I knew something of her spiritual state. In much meekness and fear, she gave me abundant reason to believe, that she had passed from death unto life; though she was far from being confident respecting it, herself. I then asked her how she could reconcile it with *a good hope through grace*; that she had lived ten years, (for this was the period, during which she had entertained a hope of her good estate) without confessing Christ before men, and partaking of the memorials of his death. She replied, that the subject had been much on her heart, and that she had never gone from the house of God, on a communion sabbath, without anxiety and distress.

Why then, said I, have you not long since, publicly entered into cov-

enant with God, and enjoyed the privileges of his children? and why do you now hesitate? Do you not feel it to be a duty incumbent upon you?

It doubtless is the duty, she replied, of those who know they are the children of God.

So it is, I observed, of all men. All are under obligation to forsake sin immediately, to believe in Christ, and confess him before men; and every man, to whom the gospel is preached, and who fails of performing this, is guilty before God.

But you would not admit me, were I not a Christian?

Certainly not. Nor would Christ admit you into heaven, though it be your duty to repent, believe, and lay hold of eternal life. There is a distinction between duty and privilege. It is your duty to obey Christ, but you are not entitled to the privileges of his house, unless you render obedience. The man without the wedding garment was cast out. But, if you are a christian, the privilege is yours, and why deprive yourself of it?

O, my unworthiness, said she, is so great!

You know not, I replied, half your unworthiness. Its greatness is the very reason why you should immediately come to Christ, and obey him in all things. The company of communicants is, or should be, a company of broken-hearted penitents. A surrender to Christ, is a surrender of ourselves as ruined sinners, who can be saved only through the merits of his blood.

But I see in myself much sin; and making a profession, is declaring myself to be very good, when I know I am not.

In this you err. It is declaring to Christ, and to the world, that you are convinced of sin, and do place all your reliance on the great atonement.

But it is so sublime a thing to partake of the Sacrament!

It is indeed, I replied, a solemn du-

ty. But this must not deter you. Every religious duty is solemn. It is a solemn thing to retire to our closets and pray. It is a solemn thing to go to the house of God on the Sabbath. And it is a solemn thing to commemorate the death of Christ. I know not which is most so; though, of the three, I have thought the first was. But the solemnity of the duty does not deter you from praying. Could you look upon this subject in its true light, you would see it to be a much more solemn thing to live as you do, in the neglect of duty, than it would be to obey and honour your Saviour.

She then cited the words of Paul to the Corinthians: Whoso eateth and drinketh unworthily, eateth and drinketh damnation to himself; and said she durst not expose herself to certain ruin.

I asked her, if Christ had not said: Whoso denieth me before men, him will I deny before my Father in heaven; and why she should pursue either course, since there was safety in neither: why not confess Christ, and eat and drink worthily. The Corinthians, I observed, shamefully abused the Lord's supper; and God sent his judgments among them. Ananias and Sapphira lied unto God, and fell down dead. And if we pray unworthily, that is, wickedly, or attend upon divine worship in a light and irreverent manner, we may expect the chastisements of heaven. God is a jealous God, and will be honored by all those who draw nigh to him. He hates all sin, especially hypocrisy in the solemnities of religion. But this ought not to deter us from duty. It should make us fear to disobey—lead us to repentance and holiness.—Through fear of not doing your duty aright, you are resolving not to do it in any degree.

But, said she, I must have more evidence of my being a Christian, before I dare join myself to the Church of Christ; and it is my daily prayer to God, that he would give it me. I sometimes think I truly repent of sin, but again I fear my repentance is

wholly legal. I think I love God; but may it not be because he has so much blessed me? I know not what my heart would say, if he should stretch forth his hand, and take all that I have. Sometimes I feel myself wholly devoted to Christ, and willing to suffer and die for him; at other seasons, he has but a low place in my affections; my spirit is languid, prayer is irksome; the good that I would, I do not; and the evil I would not, I do.

Madam, said I, are you looking for perfection?

She replied, No. But I think assurance necessary.

But do you suppose that the mass of Christians have obtained assurance before they have sat at the Lord's table? Have they been able to say more than this: We hope we are Christians? Have they not, in all ages, been troubled with doubts and fears; and complained of that same internal conflict, which distresses you?

But John said: We know we have passed from death unto life.

True. And you will learn the nature of this knowledge from its source; and find, perhaps, that you are possessed of it. Whence, then, was this knowledge derived; from any immediate revelation from heaven? No. But from love to the brethren. Now do you love the followers and friends of Christ?

I hope I do.

Then, if your heart deceives you not, you have something of that same knowledge that John had. Your anxious enquiry is, whether you are in Christ. And what is the test, and the only test? Is it not keeping the Commandments?

Yes.

In neglecting to confess Christ before men, then, for want of assurance that you are a Christian, you are neglecting to do that very thing from which such assurance in part arises. Go, do your duty to Christ, and you will find vastly more evidence of your good estate, than you will in examin-

ing yourself, and mourning year after year, over your unworthiness.

But I have not that spiritual enjoyment, which christians, about me, have. I have many seasons of darkness and distress. The world does not much engross my affections. I trust I am thankful for the numberless blessings I enjoy. But I have such a desire for the enjoyment of God, and think so much of the salvation of my soul, that the world appears to be of secondary importance. Yet of God I have but little of the enjoyment I wish for. I do not belong to the company of believers; yet I find no solid satisfaction in other society. I often remain at the communion; but it is no season of refreshment to me. I think it would be otherwise, if I were a christian. I know—— but here her heart was too full for utterance.

After a little pause, I told her, I was persuaded that God was withholding the light of his countenance, and the joy of his salvation, in chastisement; that she was disregarding her baptismal obligations; refusing to honor her Redeemer before men; countenancing the wicked, in their contempt of the sacrament of the supper, and casting a stumbling block in the way of the timid; that she did not come to the place where Christ was pleased to bless his people; and would not suffer us to take her by the hand, and rejoice with her in her joy, and sympathise in her sorrows. I assured her, that, if she did her duty, God was faithful, and would bless her; that Christ's banner over her would be love; and that the people of God would joyfully extend to her the hand of fellowship, and minister to her happiness. I advised her to take a decided stand on the Lord's side; to be a christian in name, as well as in

heart; give herself up, without delay, to God; and partake of the memorials of her Saviour's love.

Her heart seemed to be relieved. She thanked me for calling upon her, and introducing this subject. It was a conversation which she had long wished for; but she had never been able to disclose her feelings.

As I rose to leave her, she observed, that one thing had formerly lain with some weight upon her mind, though it did not trouble her much now: the disorderly conduct of some professors of religion. She had not been pleased with the idea of communing with them. I told her, I thought the language of Christ to her, would be, "What is that to thee? follow thou me:" that, if any members of the church were loose and disorderly, she should come forward, and be an example in conversation, faith, purity, charity: that, if others made an hypocritical profession, that was no reason why she should not make one that was sincere; and that, if the church was in a low condition, it was a time when she was most needed, and might do important service for her Redeemer.

She promised to make the subject of our conversation more and more, the subject of prayer; and, soon after, to the joy of the pious amongst us, and, with a satisfaction to which she had ever been a stranger, took upon her the covenant vows, and ate and drank of the emblems of her Saviour's body and blood.

Should not such examples excite ministers to constant faithfulness, and particularly, induce them to make exertions to gather into the church, on earth, such, among their people, as they have reason to believe, are heirs of the Kingdom? M. J.

Miscellaneous.

To the Editor of the Christian Spectator.

SIR,

ON reading in your Magazine, some "Remarks on a Hypothesis, respect-

ing the Millenium," by "A Country Subscriber," (p. 71—73,) I, at first, felt, like the writer, a little perplexed by his calculations. Even on the lit-

eral interpretation of the thousand years of the millenium, your correspondent finds, according to the sanguine hypothesis of some writers, difficulties not easily surmounted. But on the interpretation which some prefer, as according best with the figurative language of the book of Revelation, the difficulties appear perfectly insuperable. This interpretation supposes that the millenium will continue 360,000 years. The difficulties in question, arise from a prospective view of the increasing population of the earth, during that long period. Your correspondent, in order to make his calculations on the most moderate computation, supposes "that the human race will double only once in 6000 years." He calculates, also, on the supposition, "that the human race might be so diminished by divine judgments, previously to the millenium, that at its commencement, there would not be more than half the present number. Now I find," continues he, "that in doubling once in 6000 years, during the period thus assigned for the continuance of the millenium, there will be at least 80,000,000,000 of inhabitants to every square foot on the surface of the globe, including water as well as land." This, it must be confessed, is an appalling view of the subject.

But after some reflection, it appeared to me, that all the difficulties might be easily removed, by leaving the whole arrangement of the contemplated population of the earth, to the infinite wisdom of Him who alone has power to control all events. And, on a little further reflection, it appeared equally evident, that the holy scriptures hold out a view of the design and method of Divine Providence, in populating the earth, which might suffice as an adequate solution of the perplexity felt by your correspondent.

While our first parents yet remained in that state of holiness, in which they were created, God gave them the command, "Be fruitful, and multiply, and replenish the earth." It is agreed on all hands, by those who believe

the scriptures, that they were then immortal. Death entered into the world by sin: therefore, if man had not sinned, death would never have entered. The command above mentioned, was then adapted to a state of immortality. According to this command, man was to *multiply*, till the earth was *replenished*. How God would then have disposed of its numerous inhabitants, we know not, for we are not informed.

Now, let your correspondent commence his calculations from Adam. He has nothing to allow for the death of any of the human race; for the supposition is, that they are all immortal.

Notwithstanding the mortality introduced by sin, the earth, in fact, so far as we can judge from the sacred documents of early times, became very populous previous to the deluge; and it soon became very populous after that dreadful catastrophe. How much faster, according to our common computation, would an immortal race of men have increased! Yet such were the original inhabitants of the earth; and such they would have continued, had not sin entered into the world. We may perplex ourselves with calculations; but the Supreme Ruler of the universe would have been at no loss.

We have reason to believe, that, during the millenium, the condition of man will approach much nearer to a similarity in its circumstances with his original paradisiacal state, than it does at present; and it is easy for infinite wisdom to arrange the progress of population, in such a manner, as to fill the earth, without overflowing it, and to produce the greatest possible sum of human felicity.

The solution which has been suggested, is applicable to both schemes of interpretation respecting the millenium. We are therefore left at liberty to adopt that which appears to be the best supported by the inspired language of prophecy, so far as we are capable of understanding that language. The interpretation, which as-

signs to the millenium 360,000 years, appears best to accord, not only with the general language of that wonderful series of prophecy contained in the Revelation; but with the general history of God's Providence, particularly as this Providence respects the church of the redeemed. It was 4000 years after the fall, when the Redeemer appeared in the world, to offer himself a sacrifice for sin.

Almost 2000 years have since elapsed; and the greater part of the human race are still involved in the darkness of death. The great apostasy in the christian church, was to continue 1260 years; during which period, the holy city was to be trodden under foot by the Gentiles. And is the complete triumph of a religion which has been introduced into the world, with so much preparation; and, after such lengthened periods of suspense, to continue but for a thousand years? I think that human wisdom is utterly inadequate to the solution of this question. It is altogether a subject of divine revelation; for none, but the God, in whose hand are "the times and the seasons," can "declare the end from the beginning."

I do not recollect that I have read any writer on the millenium, who adopts the interpretation of 360,000 years, except, perhaps, a sermon of Mr. Davies. But I am disposed to believe either that this interpretation is a correct one, or that the *thousand years* is intended to indicate a long, indefinite period. The fact, that it is a large number, without any fractional part, may perhaps be favourable to the latter hypothesis. The literal interpretation appears to be too discordant, both with the other parts of the prophecy contained in the book of Revelation, and with the history of the christian religion.

With regard to the difficulty which arises from the distance at which, upon this hypothesis, the day of judgment is placed; its magnitude is, perhaps, more apparent than real. Let us never forget St. Peter's solution of

a similar difficulty, as it regarded the contemplation of infidelity:—"Beloved, be not ignorant of this one thing, that one day is, with the Lord, as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but, is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Had it been revealed to Adam, that the day of judgment would take place at the end of 7000 years, the period would probably have seemed very long. Had it been known generally to the primitive christians, that 3000 years must elapse, before Christ would come to judge the world, they might have been at a loss to reconcile the idea of so long a period, with his declaration: "Behold, I come *quickly*; and my reward is with me, to give every man according as his work shall be." But, how different will these periods appear, when we view them in retrospect, after the lapse of those "long ages" of eternity, which are

"Unpierced by bold conjecture's keenest ray;
When 'what now charms, perhaps what e'er exists,
Old time, and fair creation, are forgot,'"

or remembered, as a man of four score, remembers some interesting event, which occupied an hour of his childhood.

In answer to the question: "Does the glory of God, and of Christ, and the happiness of heaven, consist in the numbers which shall be saved?" I would remark, that, with regard to the glory of the divine character which is manifested by the dispensations which take place in the government of this world, it appears complete in the great work of redemption, according to the consummation of this work, which is clearly foretold in the scriptures. Whether a greater, or a smaller number, be eventually saved, such facts are exhibited, and such principles established, in the administration of Jehovah, as will "to the principalities and powers in heavenly places,

make known by the church, the manifold wisdom of God, according to his eternal purpose, which he purposed in Christ Jesus, before the world began." But, with regard to the period, during which religion shall be triumphant, in this sinful world; it seems more to display the honour and majesty of the divine government, as well as a more extensive degree of divine benevolence, if its length correspond with its *gradual* introduction. What the length of this period ought to be, to render it most subservient to the glory of God, and the good of his intelligent creation, is a point, which can be settled only by infinite wisdom; and is, of course, a matter of pure revelation.

With regard to the happiness of heaven, it seems rational to conclude, that it will, in part, consist in adoring admiration of the wisdom and goodness displayed in the dispensations of Providence; and it is evident that the *sum* of this felicity will be greater in proportion to the numbers which shall be saved; and, we have reason to believe, that, in the breast of each *individual*, it will be increased by every additional display of the glorious wisdom, and benevolence of God.

It will be perceived, that, what is here offered, is not the result of a system, which has been matured by a regular train of studious investigation; but a hasty reply to the remarks of your correspondent. It is, indeed, a subject worthy of investigation, as it must be highly interesting to every pious mind; but, as it is, in some degree, removed from the researches of the human intellect, opinions respecting it, should be advanced with diffidence.

SILVANUS.

South-Carolina, May, 1819.

To the Editor of the Christian Spectator.

SIR,

A desire has been often expressed, that an account of the deliverance of Stonington, during the late war, should be transmitted to posterity. It was one of those rare events, which ought

not to be forgotten by the present, or unknown by succeeding generations. "We will not hide them from their children; shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that He hath done." A communication of facts, which illustrate the power and goodness of God, may encourage the rising generation to hope for his merciful protection, in the most trying seasons of public calamity and danger. Most of the facts, which are mentioned, passed under my own observation.

IRA HART.

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In the afternoon of August 9th, 1814, a squadron, under the command of Capt. Sir Thomas M. Hardy, approached the harbour of Stonington. The *Ramilies*, a ship of the line, anchored at the distance of several miles; the *Pactolus*, of 38 guns, a bomb-ship, and a gun-brig, came within cannon-shot of the village. Amid the general alarm of the inhabitants, a flag from the *Pactolus* approached us, and was met by another from the shore. The latter soon returned with intelligence, that the place had been devoted to destruction by the British admiral; and that Capt. Hardy was charged with the execution of this order to its utmost extent. No demands of our surrender of public property, or of naval supplies, were made. The only favour, which was granted us, was the delay of one hour; that the unoffending inhabitants might withdraw to a place of safety. The enemy were possessed of a powerful force, and embittered by the passing events of the war. Our means of defence were most limited, and we feared that, before assistance could be afforded, the work of destruction would be finished. Such was our situation, when the attack commenced. The scene, which ensued, was distressing. Some of the inhabitants rushed to arms with a desperate courage, which, it was feared, would prove useless. Others, accompanied by the women and children, the infirm and the aged, each laden with articles hastily collected in the moment of consternation, formed

a mournful group, as they retired with hasty steps, and occasionally looked back to take their last farewell of home, and the Sanctuary of the Lord. Their flight was directed to the neighbouring buildings and woods, for shelter during the night. The warmth and serenity of the season, at this period, were propitious to them in their distress; and, wherever they could find a shelter, they were comfortable and safe. The mildness of the weather continued throughout the attack of the enemy, (which lasted three days,) and was a great alleviation of our sufferings. The general health of the inhabitants at this time, also, was peculiarly auspicious to their safe retreat. Our whole population, (nearly 900 souls) were able to retire, with the exception of an aged and decrepit woman. At the commencement of the attack, she was in a house near the battery on the shore. She died during the bombardment; and, in an interval of the enemy's fire, was interred in a grave, which had been excavated in our burying-ground, by the bursting of a bomb-shell. Perhaps, at no other period, could our population have been so safely removed from their habitations. The bombardment, which began on the evening of the 9th, was protracted till the afternoon of the 12th, with various cessations. On the morning of the 10th, the brig anchored with springs upon her cables, within almost musket-shot of the battery. This inadequate fortification, which was our sole hope, contained a single 18 pounder, and was at first defended by a Lieutenant's guard of 30 men, and a few volunteers. These imperfect means of resistance, were opposed to the united and overpowering force of the British, who discharged with great precision, shot, shells, carcasses, and rockets, in immense quantities, against the village. So accurate, however, was the fire from the battery upon the brig, that, after she had maintained her position for several hours, she was compelled to retire; in a crippled state, and with many of her crew killed and wounded.

The shifting of the wind, probably, prevented her surrender or abandonment. The shouts of victory, from the *Spartan band* in the battery, followed her retreat; and the hopes of the inhabitants revived. Immediately after the departure of the brig, the *Ramilies* left her distant station, and bore down for the harbour. Her draught of water, however, would not permit a near approach; and we were thus saved from probable destruction. On the morning of the 12th, the *Ramilies*, the *Pactolus*, and the bomb-ship, commenced their fire together. But God had interposed a "munition of rocks" between them, and the shore; and the shot of the *Ramilies* fell short of the village, or passed over it. At 4, P. M. the attack, so protracted and alarming, ceased; and the British, baffled in their attempts, withdrew, leaving us injured, indeed, but not destroyed.

The mercy of God, which thus terminated the contest, and defeated the designs of the enemy, was no less signally manifested throughout the period of their operations. Had the British landed 150 men, at the commencement of the attack, they could have easily burned the village and returned to their ships, the same evening. The system adopted, gave time for the arrival of reinforcements, sufficiently powerful to preclude a descent upon our coast. The spirit of prayer, which animated the hearts of christians among us at this period, was most consoling. On the evening of the 9th, a number of persons had retired to a large house, one mile from the village. The ground in the vicinity was covered by articles of furniture, which they had hastily brought with them. Their children, wearied, and insensible of danger, were sleeping on beds, spread upon the floors, in every part of the building. Rockets blazed in the air; and the rapid descent and loud explosion of bomb-shells, threatened the speedy ruin of our habitations. In this extremity, while we looked at the Sanctuary, and exclaimed: "Our holy and our beau-

tiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things laid waste," a desire was expressed, that we should unite in our supplications to Him who is "mighty to save." Our little assembly prostrated themselves to implore the protection of God in our distress; and the pious breathings of the Church seemed almost audible. From that time, many of us hoped, that we should see his salvation. His protection, thus sought, was most graciously manifested, in his sparing the lives of the inhabitants. Amid showers of shot, and while rockets and carcasses were falling in every direction around us, our inhabitants were safe. Many buildings were greatly injured by shot, and some were destroyed by shells. Several were set on fire, but were immediately extinguished. Yet, while these disasters befel us, not an individual was killed.* Every shot seemed to be marked with this inscription, by the finger of God: "Do my people no harm."

Our deliverance, thus mercifully effected from a powerful enemy, we would record to the honour of His name, who comforted us in our distress, and who secured us behind his impenetrable shield. Had not his arm interposed, our habitations might have been consumed, and our citizens destroyed. He heard the cry of his

* Two young men, who were volunteers, were wounded. One of them was struck in the knee by a grape-shot, or the fragment of a rock; and the wound was apparently so slight, that no apprehensions were felt for his safety. Alarming symptoms at length appeared, and he lingered, in great distress, till the close of October, when he expired. His hopeful conversion, manifested by apparent penitence, and faith in the Saviour, were witnessed by all who saw him. The inhabitants, considering that his life was lost in their defence, did him honour at his interment, and erected an elegant monument to his memory.

The other young man, was dangerously wounded by a premature discharge of the gun in the battery. The discharge rendered him entirely blind; and he lived months and years in total darkness. He has now recovered the partial use of one of his eyes; but his constitution is broken, and he will, probably, be an invalid for life.

flock, in the day of their calamity, and turned aside the arrows of death. To Him, "our Rock, our Fortress, our Deliverer—will we give thanks, and sing praises unto His name."

For the Christian Spectator.

WHY did I wander from my father's house;
Whose plenty, peace, whose joys and love were mine!
Secure, I rested there, from every storm.
Light were my labours, blissful was my lot!
But I had heard of distant lovelier climes,
Where summer's heat, and winter's cold, and storms,
Ne'er chang'd the ever vernal paradise:
Where man was angel, and where earth was heaven.
I left my home, without "one ling'ring look."
So fair the flowerets bloom'd around my path,
And fancy's rainbow shone so bright above,
I knew not, thought not, when my course would end.
O, 'twas a dream, an empty vision all—
The flowers, where are they? and the rainbow hues?
O, I have roam'd through many a barren land,
A lorn and helpless outcast on the world!
But I had thrust me from my father's arms,
Had pass'd the ocean, far beyond his view;
And would he deign to welcome me again?
My swelling pride that mercy would not ask:
O, no! my father mourn'd, and lov'd me still:
And even thus, sad and lost, I heard his voice;
His pardoning voice, that called me to return,
And share once more his home, his heart, his love.
I rose, and, drawn by bonds invisible,
Press'd onward to the land that gave me birth.
Swift beat my heart, as crowding o'er it rush'd,
By memory led, mine early days and joys,
And hope beheld my sire and friends, beloved;
Waiting to bless a prodigal return'd.
But the stern pirate of the sea was met,
And I am fasten'd to his oar for life.
Oft do my nightly visions paint me bless'd
With the dear fireside, and the friends I love,
The vision flies—I wake—and, Oh! these chains—
So, from our heavenly Father's house and love,

With devious footsteps early have we
 rov'd,
 Careless amid the bow'rs of sense and sin.
 O, soon they vanish from the wilder'd eye!
 We look around, and see all desolate,
 Where late a paradise of charms arose;
 Yet still we wander 'mid the barren world,
 To sorrow o'er our disappointed joys.
 But pride refuses to look back to heaven,
 The house of many mansions, and our
 home.
 But lo! the Father's word of mercy comes!
 And lo! the messenger—his only son!
 And lo! the Comforter—to change our
 wills!
 To such unbounded love the Christian
 yields!
 With broken heart, and tearful eye, he
 bows,
 Trembling, he turns him to his Father's
 arms,
 Forsakes his follies, and implores a place
 Among the meanest servants of his house.
 But ah! this world's rough ocean must be
 cross'd;
 And here are countless rocks, and fatal
 storms,
 That wreck the mariner, and shut up
 heaven:
 And here, full many a corsair roves for
 prey.
 Oh yes! the Christian finds that he is
 snar'd,
 And fasten'd to the pirate world for life.

Yet will his soul, unbound, at seasons
 mount
 On wings of faith, e'en to his kindred skies;
 And there enjoy his Father's wondrous
 love,
 And join the bless'd society of heaven,
 In the sweet "song of Moses and the
 Lamb."
 The world breaks in upon his holy joys,
 And bids him ply again its heavy oar—
 He yields—but sighing, murmurs—"Oh,
 these chains"!

But faint not, heir of heaven—a moment
 bear
 Thy bonds; nor fear the storms that round
 thee rise.
 Thy Father, thy Almighty Friend, on
 high,
 Looks down, and sees thee struggling mid
 the deep;
 And will conduct thee safe from final
 wreck.
 Soon shall thy spirit, from its bondage
 freed,
 On angel's wings, borne joyous o'er the
 waves,
 Regain those shores of light, whose fruits
 and streams
 Are life and joy; whose morn eternal
 shines;
 Where love ineffable, immortal reigns.
 S. H.

Review of New Publications.

REVIEW OF TRUMBULL'S HISTORY OF CONNECTICUT.

(Concluded from page 259.)

HAVING, in the last number of the Spectator, presented our readers with a sketch of the civil history of Connecticut, by Dr. Trumbull, we shall now proceed to lay before them, a condensed abstract of the ecclesiastical history, followed by such general remarks, as our limits will allow.

The principal founders and fathers of the Connecticut churches, were men of talents and erudition, of comprehensive views, and extraordinary piety. They were eminently qualified by nature, education, and piety, to adorn and strengthen the churches, to occupy the hall of legislation, and to fill the highest offices in the State.

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They would have done honour to any age or nation.

These eminent men, and their pious associates, cordially and conscientiously embraced the doctrines of the reformation, as they were illustrated and enforced by the immortal Calvin; and as contained in the articles of the English Church. They belonged to that class of Puritans, who, in the latter part of James' reign, when Arminianism began to prevail, received the appellation of *doctrinal* Puritans. In discipline, the first churches of Connecticut, very materially dissented from the national establishment, in the parent country. "They maintained, with the reformed churches in general, that bishops and presbyters, were only different names for the same office, and that all pastors, regularly

separated to the gospel ministry, were scripture bishops." They moreover insisted, that the right of choosing and settling their ministers, of exercising discipline, and performing all juridical acts, was in the church, when properly organized; and they denied all external, or foreign power of presbyteries, general councils, synods, or assemblies. Hence they were termed congregational churches.

"It was the opinion of the principal divines, who first settled New-England and Connecticut, that in every church, completely organized, there was a pastor, teacher, ruling elder, and deacons. These distinct offices, they imagined, were clearly taught in those passages, Romans, xii, 7, 1 Corinth. xii, 28, 1 Timothy, v, 17, and Ephesians, iv, 11. From these they argued the duty of all churches, which were able, to be thus furnished. In this manner were the churches of Hartford, Windsor, New-Haven, and other towns organized. The churches which were not able to support a pastor and teacher, had their ruling elders and deacons. Their ruling elders were ordained with no less solemnity, than their pastors and teachers. Where no teacher could be obtained, the pastor performed the duties, both of pastor and teacher. It was the general opinion, that the pastor's work consisted principally, in exhortation, in working upon the will and affections. To this the whole force of his studies was to be directed; that, by his judicious, powerful, and affectionate addresses, he might win his hearers to the love and practice of the truth. But the teacher was *doctor in ecclesia*, whose business it was to teach, explain, and defend, the doctrines of christianity. He was to inform the judgment, and advance the work of illumination."—Vol. I. pp. 282, 283.

So highly did the first settlers of Connecticut, value public preaching and pastoral instruction, that notwithstanding the hardships, dangers, and expences, which were inseparably connected with their infant establishments, they supported two able and experienced ministers, in most of their settlements.

It appears, from the history before us, that the first ministers of Connecticut, were not only men of learning and talents, but that they were eminently, men of prayer; that they were mighty in the scriptures; that they taught the people publicly, and from

house to house; and that they diligently catechised and instructed the children and youth, of their respective charges. These facts, (connected with the blessing of God upon their labours) are, we think, fully sufficient to account for their surprising influence, and uncommon success. Let ministers *deserve* the confidence of their people, by the necessary qualifications, and by giving themselves wholly to their work, and they will seldom fail of being respected and beloved.

Although, as Dr. Trumbull observes, the ministers of Connecticut, may trace their ordinations back to Mr. Hooker, Mr. Warham, Mr. Stone, Mr. Davenport, and others, who had themselves been ordained in England, the impartial historian does not wish to conceal the fact, that in a very few instances, the exercise of ministerial powers, was claimed by laymen. This appears to have been the case at Saybrook, when the church was organized, and the Rev. James Fitch was ordained, in 1646. "The tradition is, says Dr. Trumbull, that, though Mr. Hooker was present, hands were imposed by two, or three, of the principal brethren, whom the church had appointed to that service." Fourteen years after, a council of ministers and delegates was called, to assist at the ordination of the Rev. Thomas Buckingham, in the same place; but, hands were again imposed, by the brethren of the church. "The council considered it an irregular proceeding; but the brethren were so tenacious, of what they esteemed their right, that it could not be prevented, without much inconvenience."

It is much easier to account for this super-congregational tenacity of the church at Saybrook, and the indulgence of the council, than to defend either. Human nature is ever verging to extremes. It was natural for men, who had fled from ecclesiastical oppression in Great-Britain, not only to guard against every real encroachment upon the rights of conscience, but to carry the claims of indepen-

dence much further, than can ever consist, with the maintenance of scriptural order, and discipline in the church. This, to our minds, satisfactorily explains, though it cannot justify, these and similar transactions, which are recorded in the history before us; but these are blemishes, which the eye of christian candour will barely discern, amid those moral and intellectual splendours, which beam from the same pages.

So fully convinced, were the early settlers of Connecticut, of the paramount importance of religious instruction, "that the general court would not suffer any plantation to be made, which would not support an able, and orthodox preacher." When the colonies of Connecticut and New-Haven, containing a population of only eight or nine thousand, were united under one government, in 1665, they enjoyed the constant instruction of about twenty ministers. This was the golden age of New-England. "Scarcely in any part of the christian church," as Dr. Trumbull observes, "have so many stars of such distinguished lustre, shone in so small a firmament." "Upon an average," he continues, "there was as much as one minister, to eighty-five families. In some of the new plantations, thirty families settled a minister; and commonly, there were not more than forty, when they called and settled a pastor."

"That the first churches and congregations, notwithstanding their poverty, hardships, dangers, and expense, in settling in a wilderness, and in defending themselves against the savages, and other enemies, should maintain such a number of ministers, strongly marks their character as christians, who desired the sincere milk of the word. It affords a striking evidence of their zeal for religion, and that the word and ordinances were indeed precious in those days.

"The most perfect harmony subsisted between the legislature and the clergy. Like Moses and Aaron, they walked together in the most endearing friendship. The governors, magistrates, and leading men, were their spiritual children, and esteemed and venerated them, as their fathers in Christ. As they had loved and followed them into the wilderness, they zealously supported their influence. The

clergy had the highest veneration for them, and spared no pains to maintain their authority and government. Thus they grew in each other's esteem and brotherly affection, and mutually supported and increased each other's influence and usefulness." —Vol. I. pp. 287, 288.

Such was Connecticut, in her early days. So harmonious and affectionate were her rulers, ministers, churches, and people.

As the churches of Connecticut, were not so early prepared to form a general ecclesiastical constitution for themselves, they, in 1648, adopted the Cambridge Platform, to which they adhered for about sixty years; and the *eleventh* chapter of which, declares, "That necessary and sufficient maintenance, is due to ministers of the word, from the law of nature and nations, the law of Moses, the equity thereof, and also, the rule of common sense."—"That not only members of churches, but all who are taught in word, are to contribute unto him that teacheth in all good things; and that the magistrate is to see, that the ministry be duly provided for."

In accordance with these sentiments, legal provision was very early made in Connecticut, as well as Massachusetts, for the support of the gospel; and other laws were framed, for the promotion of morality and religion in the colony. All persons were obliged to contribute to the support of the church, as well as of the civil government; and were required, under a penalty, to attend public worship on the Lord's day, and other days, appointed by public authority. Provision, however, was made, "that all sober orthodox persons, dissenting from the congregational churches, should, upon the manifestation of it, to the general court, be allowed peaceably to worship in their own way." To guard against encroachment and disturbance, it was enacted, that no ministry, or church administration, should be entertained, or attended, by the inhabitants of any plantation, in the colony, distinct and separate from, and in opposition to that, which was openly and publicly observed, and dispensed, by the approved min-

ister of the place, except it was by the approbation of the court and neighbouring churches. It was, moreover, declared, that the civil authority "had power and liberty to see the peace, ordinances, and rules of Christ observed, in every church, according to his word; and it was made the duty of the select-men, in every town, to see that all the children were instructed in the catechism, at least once a week; and that all families were well furnished with bibles, orthodox catechisms, and books on practical godliness."

Much as we venerate and admire the wisdom and piety of the men, who framed these laws, we cannot give them our unqualified approbation. It looks too much like a hardship, that dissenters might not organize churches, nor assemble for separate worship, in any "plantation," or settlement, without first applying to the legislature. And yet, we are sensible that much may be said on the other side. The act, so far as dissenters were concerned, seems to have been almost, if not entirely, prospective. It is not certain, that when it was passed, there was a single dissenter in the whole colony. As late as 1676, its religious state is thus represented, in a letter to the lords of trade and plantations: "Our people, in this colony, are some of them strict congregational men; others more large congregational men; and some moderate Presbyterians. The congregational men, of both sorts, are the greatest part of the people in the colony. There are four or five seventh-day men, and about as many Quakers." During the term of about seventy years from the settlement of Connecticut, says Dr. Trumbull, in another part of the history, the congregational, had been the only mode of worship in the colony." It was not till about 1706, that an Episcopalian missionary first visited Stratford; and a very few Baptists made their appearance about the same time, in Groton. The rise of the Methodists is, comparatively, of recent date; so that the law in ques-

tion, was, at the time, really no hardship at all. There were few, or no dissenters, to be effected by it; and it is well known, that when, in process of time, Episcopalians and Baptists increased, the laws were modified in their favour.

But the right of any legislature to interfere in the discipline of the church, we can, in no wise, admit. It is an assumption of power, which, in our view, the scriptures no where sanction, and which must always be more nearly, or remotely, mischievous in its operation. Here our ancestors erred. We should, however, consider the age in which they lived, and the almost unavoidable influence of long established maxims and opinions upon the judgment. Religious freedom was then no where well understood. Though, in their civil capacity, they encroached somewhat upon holy ground, their claims were extremely moderate, when compared with those which were at that time asserted, even in most protestant countries.

While no man, who reads and believes his bible, can deny, that faithful ministers of the gospel are entitled to a comfortable support, from their parishes; good men may differ in opinion, with respect to the proper mode of raising necessary funds. One may prefer voluntary contributions, and another may be decidedly in favour of legal assessments. One may strenuously deny, both the right and the expediency of requiring all men to contribute for the support of religion; and another may as strenuously maintain, that the legislature has a right to levy taxes upon all, according to their property and ability, leaving it optional with every man, what denomination he will support. The early laws of Connecticut, for the support of the gospel, were evidently founded on this latter opinion; and, as it has been so often, and so violently assailed, we regret that our limits will not permit us to go into a full discussion of the subject. We shall, therefore, only observe, that it is one thing to declaim against the ancient laws of Connecticut for the

support of religion; and quite another thing, to prove, that they were either oppressive, or inexpedient.

Upon the law which exposed men to a small fine, for unnecessary absence from public worship, we shall offer no decisive opinion. Who does not know, that circumstances alter cases? A statute may have been very wise and efficient a hundred years ago, which, at the present time, it would be inexpedient, and even impracticable, to enforce. As for the power which was vested in the selectmen, to see that families were supplied with catechisms and bibles, we have no doubt that its effects were salutary, so long as it was exercised; and that much of the degeneracy of later times, might easily be traced back to the false delicacy and culpable remissness of many, if not most of those who have been charged with the execution of the law.

We have now arrived at a very important era, in the ecclesiastical history of Connecticut. Within twenty-five years after the first settlement, most of the original pillars, in church and state, had fallen. The venerable fathers were dead, and a very considerable relaxation soon appeared among their children both in principle and practice. Contrary to the uniform practice of the churches, for so many years, a strong party arose in the colony of Connecticut, about the year 1656, "who were for admitting all persons, of a regular life, to a full communion in the churches, upon their making a profession of the christian religion, without any inquiry with respect to a change of heart; and for treating all baptized persons as members of the church. Some carried the affair still further, and insisted, that all persons, who had been members of churches in England, or had been members of regular ecclesiastical parishes there, and supported the public worship, should be allowed to enjoy the privileges of members in full communion in the churches of Connecticut. They also insisted, that all baptized persons, upon owning the

covenant, as it was called, should have their children baptized, though they came not to the Lord's table."

Numbers of the discontented went so far as to present a list of grievances to the assembly, alleging that they were deprived of their just rights and privileges by the ministers and churches. The origin of these vigorous attempts at innovation, is, we think, very satisfactorily exhibited by Dr. Trumbull, in the following short paragraph:

"The general state of the country was greatly altered from what it was at its first settlement. The people then were generally church members and eminently pious. They loved strict religion, and followed their ministers into the wilderness, for its sake. But with many of their children, and with others who had since emigrated into this country, it was not so.—They had made no open profession of religion, and their children were not baptized. This created uneasiness in them, in their ministers, and others. They wished for the honours and privileges of church members for themselves, and baptism for their children; but they were not persuaded that they were regenerated, and knew not how to comply with the rigid terms of the congregational churches. A considerable number of the clergy, and the churches in general, zealously opposed all innovations, and exerted themselves to maintain the first practice and purity of the churches. Hence the dissensions arose."—Vol. I. pp. 298, 299.

The church of Hartford appears to have been first agitated with these dissensions; and, after various unsuccessful attempts had been made to reconcile the parties, the general court interposed, and, by a committee, "consulted the elders of the colony, respecting the grievances complained of; and desired their assistance, in making a draft of the heads of them, that they might be presented to the general courts of the united colonies, for their advice." Massachusetts advised to a general council; and though this proposal was very strenuously opposed by New-Haven, the general court of Connecticut approving of the measure, appointed delegates to meet in council with the elders who might be appointed by the other colo-

nies, at Boston, in June, 1657.—New-Haven sent no delegates, but the council convened, at the time and place proposed; and, after debating various questions, the principal of which respected baptism and church-membership, came to the following result: "That it was the duty of infants, who confederated in their parents, when grown up unto years of discretion, though not fit for the Lord's supper, to own the covenant they made with their parents, by entering thereinto, in their own persons; and it is the duty of the churches to call upon them for the performance thereof; and if, being called upon, they shall refuse the performance of this great duty, or otherwise continue scandalous, they are liable to be censured for the same by the church.—And, in case they understand the ground of religion, and are not scandalous, and solemnly own their covenant in their own persons, wherein they give up themselves and their children unto the Lord, and desire baptism for them, we see not sufficient cause to deny baptism unto their children."

This result was far from giving general satisfaction in Connecticut.—Numbers of the ministers, and the churches generally, regarded it as an innovation, subversive of one of the fundamental principles, on which the churches of New-England were originally founded. If the result had any effect upon the church at Hartford, it was to increase their difficulties; and it appears that the aggrieved members would have withdrawn, and united with the church at Weathersfield, had not the general court peremptorily arrested the course of discipline, and prohibited the secession, till further attempts could be made for a reconciliation. Repeated attempts having been made, in conformity with various resolutions by the general court, but without effect, it was determined, in 1659, "that, as past labours to promote unanimity at Hartford, had been frustrated by the non-compliance of the parties, the secretary,

in the name of the court, should desire the elders to meet at Hartford, in June, of the same year, and afford their assistance in healing the breach which had been made there. It was also enacted, that the church at Hartford, and the brethren who had withdrawn, should jointly bear the expenses of the former council, and of making provision for that which had been then appointed."

We have given this account in the words of the historian, as a specimen of the authority which the civil government, at that time, and long after, claimed the right of exercising over the churches; but which we have no hesitation in pronouncing, to have been an unwarrantable assumption.

So strenuously opposed were the churches, to the determination of the general council, in 1657, respecting baptism, that it could not be enforced without some new decree; and as it was a favourite measure with many of the clergy, and principal civilians, both in Massachusetts and Connecticut, a synod was cited by the general court of Massachusetts, which met in 1662, and to the question, Who are the subjects of baptism? gave substantially the same answer, as had been obtained five years before, from the council. The synod, however, was far from being unanimous, and a number of eminent divines in opposition to the majority, strenuously and ably employed their pens, in defence of primitive order. Meanwhile, the legislature of Connecticut, undertook to enforce the resolution of the synod, in favour of what they deemed a more liberal and convenient system, so that the elders and churches, who would not comply with the proposed innovation, had not only to combat the arguments and influence of the synod, but the complaints of many among themselves, powerfully seconded by the general court; and yet Dr. Trumbull tells us, it was with great difficulty, that the practice of owning the covenant, and baptising the children of parents, who did not enter into full communion, and attend both the sac-

raments, was introduced. But few churches, for many years, admitted the practice, and some never did. Great strictness generally prevailed in the admission of members, and in the examination of candidates for the ministry, previously to ordination.

The legislature of Connecticut, however, still persisted in its determination, to coerce the churches.—With this view, in 1666, a resolution was passed, to convene a general synod of the ministers of the colony, in hopes, doubtless, of obtaining a majority, in favour of the last mode of admitting members and baptising children. But the proposal met with a powerful and decided opposition.—After all the efforts that had been made, “it does not appear, says Dr. Trumbull, that one church in the colony, had yet consented to the baptism of children upon the parents owning the covenant.” Perceiving a general hostility to their plan at home, the general court of Connecticut, proposed that a number of gentlemen should be invited from Massachusetts, to assist in the ecclesiastical deliberations of the council, or synod, which was about to meet ; but finding after all, that they were not likely to carry their measures, they shifted their ground ; and the next project was, to obtain a general synod, from all the colonies. This proposition, though it ostensibly came from the commissioners of the united colonies, was resolutely opposed, and the synod was never called. “Indeed, the legislature, says our historian, seem to have fallen under the conviction, that the clergy and churches would not give up their private opinions, in faith and practice, to the decisions of councils, that honest men would think differently, and that they could not be convinced and made of one mind, by disputing.”

If any are attached to what is called the half way practice, out of regard for what is ancient, we would inform them that they have mistaken views ; “from the beginning it was not so ;” and that instead of being an innova-

tion, the recent discontinuance of the practice in many churches, where it had long prevailed, is merely returning to the “good old paths” of our enlightened and pious ancestors.

While our forefathers were intent upon securing to themselves and their posterity the blessings of the gospel, they did not wholly overlook the spiritual welfare of the aborigines.—A large bible, printed in the Indian language, was early presented to the Mohegan sachem. Pains were taken, by the Rev. Mr. Fitch, to instruct Uncas and his family in the christian system. Mr. Stone and Mr. Newton, laboured for the conversion of the natives of Hartford, Windsor, and Farmington. Catechisms were prepared by Mr. Elliot and others, for the use of the Indians, and distributed among them. The ministers of the several towns where they lived, sought opportunities to instruct them ; but with little success. Though a considerable number of them, scattered here and there, became christians, and united with the English churches ; “Not one Indian church, says Dr. Trumbull, was ever gathered by the English ministers in Connecticut.”—It seems however, that after the great revival in New England, which commenced about 1740, and which powerfully affected the Indians of Plainfield, many of them were by some means formed into a church, and had the sacraments administered to them.

As Connecticut increased in population, and new towns were rapidly settling, the ministers and churches became more and more convinced, of the expediency and necessity, of uniting, under a general ecclesiastical constitution.

An act was accordingly passed by the Assembly, at their May session, 1708, requiring the ministers of the colony, with delegates from the churches, to meet in their respective county towns, for the purpose of drawing the outlines of a general constitution, which were to be transmitted by the hands of delegates, chosen from each county, to a general synod, com-

posed of the said delegates, which was ordered to assemble in Saybrook, at the ensuing commencement, that the several sketches might then be compared, and an ecclesiastical constitution digested, for the consideration of the legislature at their next session.

This order was promptly obeyed. The delegates met and agreed upon a confession of faith, essentially coinciding with that of the Assembly of Divines, in their shorter catechism; with the thirty-nine articles of the Episcopal church; and with most of the protestant confessions, on the continent of Europe. This confession, together with fifteen articles of agreement, for the closer union and better regulation of the churches, was presented to the assembly in October, and received the cordial approbation of that body. It was also well received by the churches in general, though from some, it met with a decided opposition. This constitution, under which the great body of the congregational churches have been united ever since, is a production which does equal honour to the heads and hearts of the men who framed it.

In 1698, the design of founding a college, which had been previously entertained, was revived by a number of the most influential, zealous and active ministers in Connecticut, and ten trustees having been informally appointed to erect and govern the college, convened at New-Haven, in 1700, where they determined to proceed in the business, and the same year, held a second meeting at Branford, at which they laid the foundation of that Institution, which has so long been the glory of the State, in the following manner: "Each gentleman gave a number of books, and laying them upon the table pronounced words to this effect, 'I give these books, for the founding of a college in this colony.'" These consisted of about forty volumes in folio, of which the trustees took formal possession, and appointed a librarian. To these were soon added various other dona-

tions, in books and money. A petition was presented to the legislature, for an act of incorporation, and a charter was granted in October, 1701, which was subsequently renewed under the old government, and has been guarantied by the new constitution.

"While the college was thus endowed and settled, special attention was given to the instruction of the people in general; schools were encouraged, their number increased, and their state ameliorated. The inhabitants increased, new societies were constantly making, and new churches forming. To encourage the new towns and parishes, and that all the inhabitants might fully enjoy the gospel and its ordinances, the legislature, for a certain time, released them from public taxes, and enabled them to tax all the lands within their respective limits, in such a manner, and for so long a time, as they should judge necessary for their assistance, while they were settling ministers, and building houses for public worship among them.

"But though the churches were multiplying and generally enjoying peace, yet sectaries were creeping in, and began to make their appearance in the colony. Episcopacy made some advances, and in several instances there was a separation from the standing churches. The Roger-nes and a few Baptists made their appearance among the inhabitants; meetings were held in private houses, and laymen undertook to administer the sacraments."—Vol. II. p. 37

A law, which was enacted about this time, against certain wild and impious enthusiasts, has been strongly reprobated as a violent encroachment upon the liberty of conscience; and it certainly appears to us, not to admit of a complete justification. But we are sure that the object of this, and of some other ancient statutes, of the same general complexion, has been grossly misrepresented. It was not to repress sober, conscientious dissenters, of any denomination; for the toleration of such, had, long before, been expressly secured by law; but, to prevent outrages, which menaced the civil order of the state, and were directly subversive of all religion.—"In general, the punishments inflicted, and the sufferings boasted of, as endured for Christ's and conscience sake, were for gross immoralities, breaches of the peace, and for high

misdemeanors against the laws of God and man." One John Rodgers, in particular, was a most notorious and insolent disturber of the peace. "It was his manner, says Pratt, in his historical account of the Quakers, to rush into the assembly on the Lord's day, in the time of God's worship, in a very boisterous way, and to charge the minister with lies and false doctrine, and to scream, shout, stamp, &c. by which he offered insufferable molestations to the worship and people of God." When brought before the civil magistrates, to answer for these insufferable outrages, he was, if possible, still more boisterous and insolent. He had many followers, who were actuated by the same lawless and fanatical spirit. "It seemed to be their study and delight, to violate the sabbath, insult magistrates and ministers, and to trample on all law and authority, human and divine.—They would come, on the Lord's day, into the most public assemblies, nearly, or quite, naked; behave in a wild and tumultuous manner, crying out, and charging the most venerable ministers with lies and false doctrine.—They would labour upon the Lord's day; drive carts by places of public worship, and from town to town, apparently on purpose to disturb christians, and christian assemblies.—They seemed to take pains to violate the laws, in presence of officers, that they might be complained of, and have an opportunity to insult the laws, the courts, and all civil authority."*

Now, can it be seriously maintained, for a moment, that the government ought to have tolerated such outrages? that these audacious contemners, of both civil and religious order, ought to have been permitted to disturb the most solemn devotions of the sanctuary, and to insult the most respectable magistrates with impunity? that, because our ancestors were of a different opinion, they must be held up to all future generations, as

firm and cruel persecutors of the dissenters? It cannot be. Every candid and enlightened friend of religion and morality, will frown upon the base aspersion.

Dr. Trumbull has given a very interesting history of revivals, and their effects, from 1721, to 1748. To do full justice, to this subject, by advert- ing to the low state of vital religion, at the beginning of the period in ques- tion, and by exhibiting in their true colours and proportions, the prominent features of those extraordinary revi- vals, would require a volume, instead of the very contracted space, which we must assign for it.

The first revival in Connecticut, which the history before us particu- larly records, took place in the town of Windham, in 1721, under the min- istry of the Rev. Samuel Whiting, who is said to have been a zealous, power- ful, and evangelical preacher. This appears to have been a great and genuine work of the Spirit; and, as the fruits of it, about 80 persons, near- ly one upon an average, to a family, were, in the short term of six months, added to the church. But this was the only place in the colony, which was thus blessed. All besides, was parched with spiritual drought. The form of godliness still remained; but the power was in many places scarce- ly perceptible.

"Taverns were haunted, intemperance and other vices increased, and the spirit of God appeared to be awfully withdrawn. It seems also to appear, that many of the clergy, instead of clearly and powerfully preaching the doctrines of original sin, of regeneration, justification by faith alone, and the other peculiar doctrines of the gos- pel, contented themselves with preaching a cold, unprincipled, and lifeless morality: for when these great doctrines were per- spicuously, and powerfully preached, and distinctions were made between the mor- ality of Christians, originating in evangel- ical principles, faith and love, and the mor- ality of heathens, they were offended, and became violent opposers."—Vol. II. p. 137.

Such was the deplorable degeneracy of the times, when God arose to have mercy on Zion. The great and

* For much more, to the same purpose, see note, pp. 38, 39, 40, Vol. II.

general reformation, which was now to be effected, began at Northampton, Mass. under the preaching of the immortal Edwards, from whence it soon spread through the principal towns in that vicinity; and was even more extensive, during that and the following year, in Connecticut. The towns of this state, which shared most richly in this glorious effusion of the spirit, were, Windsor, Coventry, Lebanon, Durham, Mansfield, Tolland, Bolton, Hebron, Preston, Norwich, New-Haven, Stratford, Huntington, Newtown, and Woodbury. Nor was this shower of divine grace confined to New-England. It descended on many parts of New-Jersey, adorning the dry and barren places with the fruits of holiness. It does not appear, that this revival was attended with any disorder, or extraordinary bodily agitations. Convictions of sin were deep indeed; and, in many cases, overwhelming. The progress of the work was rapid; and, where it prevailed, bore down all opposition. It was believed, that, in some congregations, fifteen, twenty, and even thirty, became the subjects of grace in a single week. An unusual number of the aged were called into the kingdom; and even children were numbered among the subjects of this revival. But few churches, however, in comparison with the whole, saw this glorious day of the son of man. In, by far, the greater number of towns, "iniquity still abounded, and the love of many waxed cold." Few offered themselves as candidates for church communion; and those who did, were generally admitted, not as experimental christians; but, as sober, well-meaning persons, who, it was thought, could claim this as a right.

This alarming declension was not long to continue. In 1740, commenced the most general and powerful revival, that had ever been experienced in America; and, we believe, that, after making every proper abatement for enthusiastical impulses, and other disorders, which, unhappily, in some places, attended and discredited

the work, there has since been no revival, of similar extent, and, of such happy influence. "It is estimated," says our historian, "that, in the term of two or three years, thirty or forty thousand souls, were born into the family of heaven, in New-England; besides great numbers in New-York and New-Jersey; and in the more southern provinces."

The characteristics of this extraordinary religious attention, were: great apprehensions of divine wrath; deep and pungent convictions of sin, not unfrequently manifested by 'strong crying and many tears'; wonderful joy and peace in believing; and a surprising reformation in the moral state of the whole community. Such a sense had the people, of the omnipresence of God, and the tremendous consequences of violating his law, that "it was thought, bags of gold and silver, and other precious things, might, with safety, have been laid in the streets, and no man would have converted them to his own use." The subjects of renewing grace, were of all ranks, and all ages.

Among the many able, and zealous servants of Christ, through whose instrumentality this great work was carried on, none were more highly honoured by the divine Spirit, than Whitfield, Edwards, Bellamy, and the two Tenants, who, with other distinguished preachers, travelled through Connecticut in every direction; and, some of them, much farther. The doctrines, which these men inculcated, were those of the reformation, the same which were embraced and taught by our puritan ancestors.

The happy and abiding effects of that memorable revival, were such upon multitudes, as to leave no room to doubt of the genuineness of their conversion. Some of them became "burning and shining lights in the golden candlesticks." Many of them long stood as pillars in the churches; and thousands, we believe, have since joined the "general assembly and church of the first born."

But our venerable historian has

found much to blame, and much to lament in connection with those splendid triumphs of Immanuel, which he joyfully and feelingly celebrates. "Some of the leading ministers in the colony, were bitter enemies to the revival; and to their brethren, who were instrumental in promoting it." They did every thing in their power to repress it, and to confine zealous, evangelical preachers to their own pulpits. Individually they spoke and wrote against it; and, in many of those associations, where they had a majority, expressed their decided hostility in resolutions of extraordinary severity. They suspended members of their churches from the communion, for presuming to hear Mr. Whitfield, and other zealous reformers, preach. They excluded many of their most pious and exemplary brethren from their pulpits; and branded them as enthusiasts, schismatics, and *new lights*. Some of them they suspended for years, from all associational and consociational privileges; and even went so far, in 1747, as to depose Mr. Robbins, of Branford, from the ministry, though he was a faithful pastor, a sound and searching preacher, and greatly beloved by his people. In other cases, they ordained men of their own stamp, in spite of the strongest remonstrances of very numerous and respectable minorities; in consequence of which, churches were rent asunder, congregations were split into violent parties, and even the social intercourse of friends and relations was interrupted, if not finally destroyed.

In this great and preposterous opposition to the revival, which began in 1740, the legislature of Connecticut bore a conspicuous and inglorious part. Alarmed by the progress of the *new lights*; and stimulated by clerical importunity, the assembly, at their May session, in 1742, passed an act, prohibiting all the ministers in the colony, from preaching in any but their own parishes, except upon special invitation from their brethren, and from a major part of the churches

and societies, where they might wish to preach; and making the penalty a forfeiture of all legal support, or, in other words, annulling the most solemn contract between them and their people; also, imposing a bond of £100, upon any unordained minister, who should presume to preach in any town or parish, without a similar invitation, that he might be deterred from a second offence; and finally, declaring, that every minister, or other person, who might come from abroad, and, without being invited in the manner above specified, preach, or exhort, any where in the colony, should "be sent, as a vagrant person, by warrant from any assistant, or justice of the peace, from constable to constable, out of the bounds of the colony."

Under this law, which was equally tyrannical and impolitic; a law which virtually condemned all the reformers from popery, as well as all our puritan ancestors, the Rev. Mr. Pomeroy, of Hebron, a man of eminent gifts, and distinguished usefulness, was deprived of his legal salary, for seven years, in consequence of a complaint lodged against him, for preaching a lecture in the town of Colechester. Mr. Davenport, a zealous preacher of the times, though, doubtless, for a while, tinctured with fanaticism, was, by order of the assembly, transported to Long-Island; and Mr. Finley, afterwards President of Princeton College, was once or twice carried out of the colony, as a vagrant, for preaching at Milford.

"It was now a very critical and momentous period with the churches: for while the spirit of God wrought powerfully, Satan raged maliciously, and playing his old subtleties, by transforming himself into an angel of light, deceived many. There appeared, however, many bad things in the good work. There was a false, as well as a good spirit among the people, and a disposition to make religion consist in crying out, in bodily agitations, in great fears and joys, in zeal and talk, which were no evidences of it. When ministers, in faithfulness pointed out their errors and false notions, and showed them clearly in what true religion consisted, and pressed it upon them to be followers of God, as dear children, they were, numbers of them, dis-

bliged, and pretended that the ministers' preaching had a tendency to quench the spirit; they pleaded for the indulgence of their inward frames, in noise and outcry, without restraint. They pretended that the power of Godliness lay, or appeared, in such outcries and bodily motions, or visible tokens, and consequently, that to correct them was to deny the power of the holy Spirit, and to grieve him. They said, let the Lord carry on his own work in his own way. The zealous private brethren maintained, that it was right for them to exercise their gifts in public, as the spirit moved them, whether by exhorting, expounding scripture, praying or preaching, as they felt themselves impressed; and they declared, that they had rather hear their exhorters exercise their gifts, than hear their ministers, and that more souls were converted under their exertions, than under those of the ministers.

"If an honest man doubted of his conversion, and only said, he did not know that he had faith, he was upon that declared to be unconverted."—Vol. II. pp. 168, 169.

These misguided people gave themselves up to the sport of imaginary impulses, visions and revelations.—They pretended to know the hearts of men, and confidently pronounced many of the most serious and exemplary ministers of the colony, to be in an unconverted state. They were haughty, self-sufficient, censorious, and impertinent. This fanatical spirit prevailed principally in the counties of Windham and New-London, though something of it appeared in Windsor, Suffield, and Middletown. It led to very unhappy separations in Stonington, Preston, Lyme, Norwich, Canterbury, Mansfield, and some other places. It vented itself in such opinions and declarations as the following:—that the standing churches were of anti-christ; that the whole power of ordination was in the church; that because ministers studied their sermons, they preached out of the head; and that common learning was sufficient to qualify a man for the ministry, provided he had the spirit of God. "In Stonington, the first Separates held to a special revelation of some facts and events, not revealed in the scriptures. They elected their first minister by revelation. In less than one year, they chose, ordained,

silenced, cast him out of the church, and delivered him to Satan."

But, great as the disorders, and dangerous as the errors of these early separates were, some things ought to be said in extenuation of their faults. The half-way practice, which then extensively prevailed, was grievous to many conscientious members of the churches. The affections of large minorities, were wantonly alienated from the standing ministers, by the settlement of men, who were opposed to the great revival. There was too much ground for the complaint, that in many pulpits, the doctrines of grace, were either kept out of sight, or very obscurely and feebly inculcated;—and, to crown the whole, the disaffected were driven to a kind of desperation, by the unrelenting hand of persecution. Had the ministers and churches of Connecticut, universally countenanced the revival; had vital piety been represented as essential to a profession of religion; and had the doctrines of the reformation been clearly and faithfully preached, throughout the colony, we very much doubt, whether one half of the separations to which we have alluded, would ever have taken place. And even when such members had actually withdrawn from the congregational and consociated churches; had they been treated kindly; had the legislature granted them the indulgences which they so justly claimed, of worshipping God in their own way, many of them, we believe, thus left to their own calm reflections, would have seen their errors, and returned; or, if they had not, the separation would never have become so wide and deplorable. But the unhappy and unscriptural policy of the times was coercion. The law, which had, almost from the beginning, provided for the relief of tender consciences, was repealed. The separates were not permitted to meet for religious worship, by themselves.—Their petitions and remonstrances were wholly disregarded. Their property was taken *by distress*, to support religious teachers, whom they would

not hear, and in some instances their persons were imprisoned. The effect of these cruel measures, was, to widen the breaches, and confirm the separations.

But, after all, our historian has not been able to find, that they ever preached, or propagated some of the most alarming errors, which they seem to have imbibed. They received the doctrines of the Westminster confession, were strict in the admission of members to their communion, and insisted much, on the necessity of a holy life, of obedience, as well as of faith. At first, however, many of their opinions were highly erroneous. Their meetings were often tumultuous. Their claims to divine illumination were certainly very extravagant, not to say impious; and the opposers of the revival, availing themselves of these irregularities, laboured abundantly, to identify all its zealous promoters, with the wildest enthusiasts. But nothing could have been more disingenuous. The churches, in general, were free from the extravagances, with which a few were infected; "and there was not, (says Dr. Trumbull,) so far as I can find, one minister in the colony, who favoured them; but they universally opposed them."

Be it remembered, that the so much vilified and persecuted 'new lights,' of that memorable period, were the same sort of men who founded the first churches of Connecticut, the same sort of men who are now so harmoniously united in the great doctrines of the reformation; whose labours in the present century have been so extensively blessed by the outpourings of the spirit; and whose daily and united prayer is, "O Lord, revive thy work in the midst of the years." But their enemies were powerful, and determined, if possible, to suppress them. This was perfectly obvious, both from their acts and declarations. For a single unguarded remark, in opposition to one of the leading tenets of Arminianism, was the Rev. Timothy Allen, of West-

Haven, dismissed from a beloved people, though he offered a confession to the association: and when they had accomplished their object, the council boasted, "that they had blown out one new light, and that they would blow them all out." So warmly did the government second the Arminian clergy, that, in addition to what has been already stated, many of the new lights, or Calvinists, felt the weight of its resentment, in the loss of their civil offices. Vain boast, and vain efforts, too! for "so mightily grew the word of God, and increased," that in seven years, the evangelical party had nearly gained the ascendancy, both in church and state. By an act of Assembly, the disability of Mr. Pomeroy to collect his salary, was taken off, and Mr. Robbins was by joint consent, restored to his ecclesiastical standing.

Chapters twenty-seventh and eighth contain very brief sketches of the Episcopal churches in Connecticut, from 1713, to 1764, and of the Separates, and Baptists, from their first appearance, down to the last mentioned date, at which the history closes.— Since that period, very ample materials have accumulated for another volume; and Dr. Trumbull has, very properly, we think, appended to his work, a concise view of the literature of Connecticut, at the beginning of the year 1818. The number of students and resident graduates, in Yale College, was 383; and the medical institution, though in its infancy, contained about 50. The College library consisted of between six and seven thousand volumes. There was an Episcopal Academy in Cheshire, with a fund of nearly 25,000 dollars—also, an Academy in Colchester, still more liberally endowed; and there were many other academies, both with and without funds, in various parts of the state. The state was, at the same time, divided into about 1580 district schools, containing, upon an average, 55 scholars. The public fund, for the support of these schools, arising from the sale of western lands,

amounted to \$1,608,673. There were, at the same time, about 140 public, or social libraries, containing not far from 30,000 volumes; and sixteen weekly newspapers, carried intelligence, of all kinds, to every village, and almost to every door.

We shall only add, in the conclusion of our analysis, that, according to the best information which Dr. Trumbull could obtain, there were in Connecticut, at the period just alluded to, 145 Congregational associated ministers; 30 Episcopalians; 62 Baptists; and several stationary Methodists; making, in the whole, about 250 settled religious teachers; besides about 50 unsettled ministers and candidates.

We had intended, in taking leave of our venerable historian, to hazard a few critical remarks. We thought, for example, that we might, without disrespect, point out some inaccuracies of style, and infelicities of expression; and also inquire, with great deference, whether too much prominence is not given, especially in the last volume, to some of those religious controversies, which so unhappily disquieted the churches. It is proper, however, to quote our author's declaration, in the preface, that he judged his time too precious, and the field of usefulness before him, too extensive, to busy himself in rounding periods, and guarding against every little matter, which might afford business for the critics."

In estimating the character of any people, it is necessary to consider the age and country in which they lived; the difficulties which they had to encounter; and indeed, all the circumstances, whether favourable, or unfavourable, which combined to shape, alter, or amend their laws, habits, and institutions.

If a few of their laws were really objectionable, it may fairly be asked, what human code is perfect; and whether the fathers of Connecticut are not entitled to some allowance, in consideration of the peculiar circumstances in which they were called up-

on to legislate. Having no exact model, of such a republic as they wished to found, many of their first measures were necessarily mere experiments; and if some did not succeed, the failures were fewer, we believe, than might reasonably have been expected.

Of the severe measures which were adopted, to repress what was regarded as fanaticism and error, during the great revival, we have already expressed our disapprobation. But who were the principal sufferers? They were not the Episcopalians, nor the Baptists, nor the Methodists; but the Congregationalists—for at the very time when Mr. Pomeroy was deprived of his salary, and harrassed with a public prosecution; at the very time when the Congregational ministers were prohibited, under severe penalties, from preaching out of their own parishes, without a formal invitation, in the manner which we have already specified; at the very time when ministers of the Congregational and Presbyterian orders, from abroad, were liable to be transported out of the colony, the dissenters were indulged with a free toleration. A Baptist, or an Episcopalian, might go from town to town, preaching and proselyting, at pleasure; when a Pomeroy might not open his mouth beyond the limits of his own parish, and a Finley was once, and again, transported, as a vagabond! They were the Congregational Calvinists, against whom the secular and Ecclesiastical powers chiefly directed their hostile measures. The then persecuted party have never, though they soon after gained the ascendancy, deserved the reproach, of having persecuted others in their turn. On the contrary, they have, from time to time, so modified the laws in favour of dissenters, as to remove every reasonable cause of complaint. Let this indulgence be compared with the measures of the English established church, which drove our pious ancestors into the wilderness; and, with the various hardships and disabilities, to which all

dissenters from that church are, even now, subjected in England; and then let candour judge, between the tolerance, or intolerance of the two communions.

In reviewing the history of Connecticut, we feel constrained to ask, what State, ancient, or modern, has, during two centuries, enjoyed more liberty, or greater prosperity? Where, for so long a period, have the sacred rights of conscience been more respected, or better secured? What people have ever guarded the temple of freedom with more intense vigilance, or defended it with greater valour? Through what community have the blessings of education been more universally diffused? Or where has property been more equally distributed? What government has been more economically, or more impartially administered? What people have, during so many ages, been more highly distinguished for the republican simplicity of their laws, their institutions, their manners, and their general habits? Or what people have more and richer blessings, than the present generation in Connecticut? What small State has such a literary institution? And what other population of 260,000, ever possessed such a public school fund? What community is better supplied with able, and faithful religious teachers? What little spot has shared more richly, in the effusions of the Holy Spirit; and where, within the same narrow limits, are a hundred and fifty ministers with their churches, of *any* denomination, so well united in doctrines, in discipline, and in christian affection, as the congregational ministers and churches of Connecticut?

We freely confess, that in reviewing Dr. Trumbull's history, and comparing the past with the present, we have found more reasons to "thank God and take courage," than we had anticipated. Let Connecticut only be faithful to herself—let her wisely avail herself of the "vantage ground," on which she now stands—let her preserve her habits, and cherish her institutions—let her diligently improve

"the price" which a kind Providence has put into her hands, and under the continued smiles of heaven, she may be as free, as enlightened, as virtuous, and as happy, as any community in the world.

A bare glance at the map of the United States and of their dependant territories, shows that the physical weight of Connecticut, in the grand scale, must, for a long time yet to come, steadily and rapidly diminish. The space which she occupies, is extremely small, in comparison with the length and breadth of this great and growing empire. Equally obvious is it, from her local situation and contracted limits, that she can never expect to enjoy a very extensive, or lucrative commerce. At the same time, her natural advantages for large manufacturing establishments, are not to be compared with those of many other sections of the country; and even if they were incomparably greater, we should think it our duty, fervently to pray, that the mass of her population might never be withdrawn from the pursuits of agriculture, and that her pleasant towns and peaceful villages, might never be converted into Sheffield, Manchesters, and Birmingham.

But although one of the smallest States in the Union, cannot vie with the largest in wealth, or population, in the magnitude of its cities, the extent of its commerce, the resources of its soil, the length of its canals, the magnificence of its public buildings; or the numerical and physical strength of its brigades and divisions; there are more durable riches, more verdant laurels, than soil, or climate can impart, or than valour can achieve;—and to these better things may Connecticut, without presumption, aspire. We know not why the prayer of Agur, "Give me neither poverty nor riches," may not be offered up by states as well as individuals; and we are so far from wishing to see the broader streams of wealth pouring in upon Connecticut, that we consider her being placed aside from their deep

and wide channels, as affording one of the best securities to her civil and religious institutions. And we are fully persuaded, that if her sons, universally, knew how to estimate the value of blessings in hand; if they would deliberately count the cost of forming new settlements, making new roads, and building new bridges, school-houses, and churches, the tide of emigration would not so easily bear them away. We feel confident too, that if those who entertain no thought of seeking riches and honours in the West, or South, fully appreciated the comforts and privileges which they now enjoy, they would be far more contented and thankful; and would take a far deeper interest in the preservation and improvement of their paternal heritage. The danger to Connecticut is, not that she will "want any good thing;" not that she will be eclipsed by her more wealthy and fashionable sisters; not that she is incapable of maintaining an honourable rank in the great republican family; but that she will not avail herself of her peculiar advantages; that she will not clearly perceive, and steadily pursue her true interests. She has been so much admired and praised, for her sober habits and excellent institutions—for her intellectual and moral accomplishments: we may add, she has so long admired and praised herself, as to be almost persuaded that she is perfect; that there is little need of further exertions; that her institutions will now support themselves; that the whole admirable machinery of her schools, her ecclesiastical societies, and her college, will henceforth go without hands. These false impressions must be removed. She must remember, that the noblest school fund in the world, will not educate her children of its own accord. The interest must be faithfully applied. Competent teachers must be employed. Children must be sent to school; and the duties of examination and inspection, must be thoroughly and systematically performed. Much has already been done by the legislature, to

promote the grand object of that vast appropriation, which so liberally proffers instruction to every child in the State. But we know that the law has sometimes been palpably violated, particularly in making out the certificates which it requires; and we have seriously thought, in certain cases, which have fallen under our own observation, that the public money has been little better than thrown away, in consequence of the indifference of parents about the qualification of instructors, and the attendance of their children; and we would ask, with great deference to the wisdom of the legislature, whether by revision, or new enactments, the school laws might not be made more efficient?

Among the excellent institutions of Connecticut, one is again to be mentioned before we close, on the character, prominence, and prosperity of which, almost every thing that is valuable in the State depends. Our readers need not be told, that we mean Yale College—the child of prayer—the offspring of christian liberality—the nursery of genius—the school of the church—the brightest ornament and glory of the State. This institution is the centre of a splendid and harmonious system—the very heart of Connecticut—beating high with its richest life-blood; and conveying bloom, and health, and energy through the whole system.

Now, we certainly do not repine, at the prosperity of other Colleges. Let the state, and let individuals manifest but half the liberality, which the pious founders of the seminary displayed, and they will place it at once, equally above want and above apprehension.

Let the people of Connecticut then, take an inventory of their blessings. Let them consider what more can be done, to give efficacy to that admirable system of intellectual, moral, and religious improvement, which has exalted the State, far above the highest elevation to which mountains of gold or myriads of heroes would have raised it.

[The conductors of the 'North Ameri-

can Review,' in their review of this history, censure Dr. Trumbull for stating that the discovery of Hudson's River took place in 1608, alleging upon the authority of Purchass, that the discovery was not made until 1609.—President Styth, of Virginia, Smith, of New-York, Douglass, and Oldmixon, all agree in placing it in 1608. Styth and Smith were men of learning, and Smith appears to have had the Dutch statements before him.

The Reviewers also deny, that the first settlers of Connecticut, were the Patentees of Lord Say and Seal. That they were, however, is evident beyond all doubt. From their letter to Lord Say and Seal, it

appears that they had lost a copy of the patent, by the burning of a house, or some other means, and desired his assistance with respect to the confirmation of it. This assistance he gave, and the object was attained.

The Colony of New-Haven uniting with Connecticut, they became joint patentees.

Dr. Trumbull is censured for condemning the government of Massachusetts, for violating their engagement with the Colonies of Connecticut, New-Haven, and Plymouth. We are inclined to believe, that the historian is correct in his statement of facts relative to this subject.]

Literary and Philosophical Intelligence.

THE late Hon. Gamaliel Painter, of Middlebury, Vermont, has bequeathed the greater part of his estate to Middlebury College.

Yale College.—The Berkleian Scholarships, for the year 1819, have been adjudged to J. Humphrey Bissel, Hartford; and Asahel Huntington, Topsfield, (Mass.)

The Berkleian Premiums for Latin Composition, in the Junior Class, to J. Payson Williston, Tunbridge, (Vt.); Solomon Stoddard, Northampton, (Mass.); and Henry Jones, Hartford; in the Sophomore Class, to Henry White, New-Haven; Oliver A. Shaw, Boston, (Mass.); and Charles Atwood, Haverhill, (Mass.); in the Freshman Class, to Isaac H. Townsend, New-Haven; Charles F. Hart, Stonington; Francis Griffin, New-York; George Dunham, Berlin; John Carter, Faquier Co. (Va.); and Jonathan Leavitt, Greenfield, (Mass.)

The premiums for English Composition, in the Senior Class, to Sylvester Hovey, Conway, (Mass.); and Elijah Bishop, Lisbon; in the Sophomore Class, to Henry White, New-Haven; and Nathaniel Bouton, Norwalk.

A new edition of Bishop Marsh's translation of Michaelis' Introduction to the Study of the New Testament will soon be published.

The Rev. Edward Cooper will soon publish a fifth volume of Practical and Familiar Sermons.

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Libraries in Germany.—Vienna has eight public libraries, of which three only contain 433,600 volumes, viz. the imperial library, 300,000 printed books, exclusive of 70,000 tracts and dissertations; and 15,000 manuscripts:—The university library, 108,000 volumes; and the Theresianum, 30,000. The number contained in the other five are not exactly known.

The royal library at Munich possesses 400,000 volumes; the library at Gottingen, (one of the most select,) presents 230,000 works or numbers, 110,000 academical dissertations, and 5000 manuscripts; Dresden, 250,000 printed books, 100,000 dissertations, and 4000 MSS.; Wolfenbittel, 190,000 printed books, (chiefly ancient,) 40,000 dissertations, and 4000 MSS.; Stuttgart, 170,000 volumes, and 12,000 bibles.—Berlin has seven public libraries, of which the royal library contains 160,000 volumes, and that of the academy 30,000; Prague, 110,000 volumes; Gratz, 105,000 volumes; Frankfort on the Maine, 100,000; Hamburgh, 100,000; Breslau, 100,000; Weimar, 95,000; Mentz, 90,000; Darmstadt, 85,000; Cassel, 60,000; Gotha, 60,000; Marbourg, 55,000; Mell, in Austria, 35,000; Heidelberg, 30,000; Wernigerode, 30,000; Newburg, in Austria, 25,000; Kremsmunster, 25,000; Augsburg, 24,000; Meiningen, 24,000; New Strelitz, 22,000; Salzburg, 20,000; Magdeburgh, 20,000; Halle, 20,000; Landshut, 20,000.

Thus it appears that thirty cities of Germany possess in their principal li-

braries, greatly beyond three millions, either of works or printed volumes, without taking into account the academical dissertations, detached me-

moirs, pamphlets, or the manuscripts. It is to be observed, likewise, that these numbers are taken at the very lowest estimate.

List of New Publications.

THEOLOGY.

Methodist Error, or Friendly Christian Advice to those Methodists, who indulge in extravagant emotions, and bodily exercise: By a Wesleyan Methodist, 12mo. 62 1-2 cents.—Trenton.

Good Things aimed at, or Divine Truths touched on; to which is added, the History of Naphtali, or a brief detail of the Hind let loose: By James Osbourn, pastor of the third Church in Baltimore, 12mo. 1 25.—Baltimore.

Review of the Reply to the Rev. S. N. Rowan's Sermon, on the 9th of August, 1818; including a summary of the evidence on the minutes of the classis of New-York, and their decision on his case, 50 cents.—New-York.

A Sermon, preached at the Ordination of the Rev. Jared Sparks, as pastor of the first Independent Church in Baltimore: By the Rev. William E. Channing; with the Charge by the Rev. Dr. Porter; and an Address to the Society, by the Rev. Dr. Thayer.—Baltimore.

The Usefulness of the Sacred Office, a Sermon, delivered at Newburyport, March 9, 1819, at the funeral of the Rev. Samuel Spring, D. D.—Newburyport.

A Sermon on the Doctrine of Election: By the Rev. Anthony Foster, pastor of the second Congregational Church in Charleston, S. C.—Charleston.

MISCELLANEOUS.

Letters, on the United Provinces of South America, addressed to the Hon. Henry Clay, Speaker of the House of Representatives of the United States by Don Vincent Pazos; translated from

the Spanish by Platt H. Crosby, Esq. 8vo. \$2.—New-York.

Cobbett's Year's Residence in America; part 3, 8vo. \$1.—New-York.

American Journal of Science; conducted by Benjamin Silliman, M. D. Vol. I. No. 4.

A Geographical Grammar, comprizing charts of Rivers, and tables of extent, population, chief cities, heights of mountains, points of latitude, &c. designed as a companion for maps, for the use of schools: By an instructor, 4to. 37 1-2 cents.—New-London.

The Second Annual Report of the American Colonization Society, 8vo.—Washington.

Conversations on the Science of the Human Mind: By Ezra Stiles Ely, D. D. 12mo.—Philadelphia.

History of the Rise, Progress, and existing State of the Berkshire Agricultural Society: By Elkanah Watson, late President of that Society, 8vo.—Albany.

Report of the Trial of the Murderers of Richard Jennings, in Orange County, N. Y. with Arguments of Counsel, 8vo. 50 cents.—Newburgh.

Vegetable Materia Medica of the United States, or Medical Botany: by W. P. C. Barton, No. 7, 4to.—Philadelphia.

American Medical Botany, with coloured Engravings: by Jacob Bigelow, M. D. No. 4.—Boston.

A Compendious Narrative, elucidating the character, disposition, and conduct of Mary Dyer, from the time of her marriage, in 1799, till she left the Society of the Shakers, in 1815; by her Husband, Joseph Dyer.—Concord, N. H.

Religious Intelligence.

GENERAL ASSOCIATION OF CONNECTICUT.

The General Association of Connecticut held, during the present month, its annual session, at Lyme.

In the *Report upon the state of religion*, the Association, after lamenting the increase of *intemperance*, of *disregard of the Sabbath*, and other evils, and of the want of exertions to 'stem the torrent of iniquity,' adverts to the instances of death in the ministry.

The Report states :

'There have been recently several instances of *death in the ministry*. The Rev. *Amzi Lewis*, of Stamford, and the Rev. *Roswell R. Swan*, of Norwalk, have been called away from their labours ; the latter in the midst of his days ; leaving their people, and the church at large, to weep and be humble under the hand of the Lord. Mr. *Elijah Baldwin*, a candidate for the ministry, on whom there hung many hopes, has, within a few days, followed his fathers, as we trust, into the abodes of the blessed.

'It also belongs to us to mention respectfully, the Rev. *Saml. J. Mills*, a native of this state, and a worthy minister of the Lord Jesus Christ : who died the last year, in the employment of the Colonization Society. His constitution, early impaired, sunk at length under the pressure of benevolent, persevering, and indefatigable exertion. He found a grave in the ocean, leaving his worthy and Rev. father, and a bereaved christian community, to lament their loss. We knew not his worth, till he left us. He stole silently through the world, and kept himself unseen, while he waked the energies of others, condensed the views of the christian community, and concentrated the exertions of pious charity ; till, early ripe for heaven, he rested from his labours, and his works follow him.'

We give some other extracts from this Report :

'The aspects of divine providence, however, which beam light, strength, and comfort upon the church within our limits, are to be noticed with gratitude. Among these, is the *monthly concert of prayer*. These seasons of fellowship, and united aspirations of devout souls, for the prosperity of Zion,

are observed in most of our churches. In many of them, collections are made, to promote, by appropriate means, the pre-eminent object for which the prayers are offered ; and we call on the churches to persevere in this primary duty—for these things are good and acceptable with him, whose council shall stand, and who will do all his pleasure.

'The *sabbath schools* are generally introduced into our congregations, and we conceive them to be a wonderful method, which divine providence opens for the promotion of the glory of his name—in sowing the seeds of divine truth in the young and tender mind, and calling forth his praises from the lips of the rising generation.

'The school for the instruction of the *heathen youth at Cornwall*, is increasing in its numbers, means, and respectability ; and gives, in its infant state, great promise of distinguished good to the natives of this, and other countries, and to the Islands of the sea—in communicating to those benighted nations the glorious gospel of the blessed God, in a language which they can understand. This institution, under his favour who has the promise of the heathen for his inheritance, we trust will be the channel of conveying the blessings of the Redeemer's kingdom to thousands and to millions, who otherwise would walk in darkness.

'The *Asylum for the instruction of the deaf and dumb*, is distinguished with tokens of divine favour. The attempts to communicate to the pupils moral and religious truths of the most abstract nature, are attended with encouraging and unexpected success. The hope is cherished, that the influences of divine grace have reached some of their hearts. One has made a profession of religion, and united with the church at Hartford.

In this connection we advert, with unqualified approbation, to the *Connecticut Education Society*, by whose exertions, nearly thirty young men, of promising talents and piety, have been enabled, during the past year, to pursue their studies at our principal literary institution ; and we have only to regret, that the prospects of this society, with a sphere of usefulness continually enlarging, should be darkened by the

want of efficient pecuniary patronage. When we reflect on the urgent and increasing demand for piety and talents in the service of the church—the impossibility of meeting this demand, without a new and more vigorous system of exertions—the success which has thus far attended these exertions—the lustre which has been shed on the cause of religion and letters, by many who were raised from indigence by the hand of charity—the necessary effect on our principal literary institution, from adding to the weight of talents and influence on the side of vital religion—the ardent desires of these youth to become qualified for the service of the Saviour, and their peculiar preparation, by their habits of life, for the hardships and privations which await them in the work of the ministry;—a combination of the most solemn and weighty motives presses on our churches, and demands their united exertions in this labour of love.

‘The *Domestic Missionary Society* have continued their benevolent labours, among the waste places within our borders, with encouraging success—in the establishment of gospel order, and with blessed effects in calling sinners to repentance.

‘The *Missionary Society of Connecticut*, as the field of labour widens to the west and the south, increases her exertions, and multiplies her faithful labourers, and past success, in this benevolent pursuit, demands the renewed efforts of all who love the prosperity of Zion.

‘Nor will we omit to notice the general and generous attention which has been given to the encresing of the funds of the *American Bible Society*, by constituting the Pastors of our churches members for life, of that distinguished institution.

‘The more extensive circulation of *religious intelligence*, in weekly and monthly publications, and by tract societies, indicates, in the friends of Zion, a prompt and more vigorous attention to whatever may advance the Redeemer’s kingdom.

‘From the reports of the several associations, we learn that, during the past year, God has not left himself without a witness in the effusion of his Holy Spirit; and if the instances are not so numerous as in some former years, yet the work has most evidently been the Lord’s, and let the glory be to

him, whose is the kingdom. The places which have been especially blessed with revivals, are, *New-Fairfield, Haddam, Colchester, East-Hampton, Ashford, Eastford, Westford, Winsted, Middle-Haddam, Stafford, Vernon, Bolton, Trumbull, Thompson, South-East, and Derby*. In these revivals, the Lord continues the earnest of his grace, that, however he may chasten us, still his loving kindness does not fail. The work, in many places, is yet progressing; and calls for united gratitude, and the fervent prayers of those who find it good to draw near to God.

‘From our brethren of the *General Assembly of the Presbyterian Church* we learn, with heartfelt joy and gratitude, that they never, perhaps, had fewer causes of mourning and grief, than at present.

‘With emotions of peculiar delight, do we hear our Presbyterian brethren declare, not only that the great, permanent interests of religion have been, during the last year, more extensively secured and promoted, throughout their wide spread limits, than heretofore; but also, that the Father of mercies has imparted to them some rich tokens of his tender regard, by extending to many of their churches the special influences of his holy spirit. More than thirty congregations, scattered through sixteen presbyteries, are reported as having been visited extensively by refreshing showers of divine grace.

‘The Assembly have, indeed, to weep over a wide spread, and continually increasing field of moral and spiritual desolation, on their western and southern borders. Tenderly do they sympathize with their brethren and sisters, whose lot it is to inhabit a wilderness, seldom trodden by the feet of them that bring good tidings, and seldom (in some instances never yet) made to resound with the prayers and praises of the sanctuary.

‘The delegates of the *General Association of Massachusetts Proper*, inform us, that very many congregations within their limits, have been signally blessed by the converting and renovating operations of the Holy Ghost.—The counties of Berkshire, Hampshire, Worcester, and Plymouth, have largely participated in the refreshing influences. From *fifteen hundred to two thousand* persons, in those counties, are supposed to have been brought out of dark-

ness, into God's marvellous light. The *Theological Seminary at Andover*, is in prosperous circumstances, and about one hundred young men, in that institution, are preparing for the gospel ministry.

The *American Education Society*, occupying a sphere of usefulness, surpassed, perhaps, by no other charitable institution; and supported by powerful and numerous auxiliaries, and having under its patronage more than one hundred and forty beneficiaries, excites the congratulations, and inspires the hopes of the friends of Zion.

From the *General Association of the State of New-Hampshire*, we are happy to learn, that the cause of Christ is manifestly gaining ground within their bounds. A number of places have been visited by special revivals of religion; Sabbath schools have been extensively established; and the friends of Zion, on the whole, have cause of congratulation, and animating hope.

By the *General Convention of Vermont*, we are informed, that they have abundant cause to praise the great Head of the Church, especially for the success which he hath granted to Missionary labours within that state; and that, although God hath not blessed them, during the past year, "with many signal revivals, yet hath he gladdened their hearts, by exhibiting other footsteps of his grace;" they have thankfully beheld the kind charities of pious females, making their ministers members for life, of various benevolent societies—accompanied by an increasing disposition in all, to cast something into the treasury of the Lord. Sabbath schools say they, are springing up in our state, as the first fruits of the millennium, waving before the Lord. The monthly concert of prayer is attended, in most of our churches, with no common sensations: We hail the rise of the *Vermont Juvenile Missionary Society*, as a light to cheer and enlighten our dark places.

Attest, SAMUEL MERWIN,
Assistant Secretary,
Lyme, June 16, 1819.

Present state of Missions, under the direction of the Missionary Society of Connecticut.

In Vermont, the Rev. Justin Parson labors a part of the time, in the

county of Windsor, and the adjacent counties. The Rev. Messrs. Joel Davis, and John Lawton, hold commissions to itinerate in the northern part of the state.

The Rev. John Spencer is a permanent missionary in the Holland Purchase, state of New-York. The Rev. Messrs. David M. Smith, and Eleazer Fairbanks, labor, a part of the time, in the western counties of that state; and the Rev. Simeon Snow is commissioned for six months, to the counties of Oneida, Delaware, and Otsego.

In Pennsylvania, the Rev. Messrs. Ebenezer Kingsbury, Oliver Hill, and M. M. York, have parochial charges, but they itinerate as missionaries a part of the time.

In New-Connecticut, Ohio, are the Rev. Messrs. Thomas Barn, Giles H. Cowles, William Hanford, Luther Humphrey, Jonathan Leslie, Amasa Loomis, Caleb Pitkin, John Seward, Joseph Treat, and Simeon Woodruff, all of whom have been employed as missionaries in the service of the Society. After spending some time in that service, they obtained parochial charges in that territory, but they still hold missionary commissions, and labour in vacant settlements, for such a portion of the time as they can be spared from the people of their respective charges. In the same territory, the Rev. Messrs. Alvan Coe, Abiel Jones, and Ephraim T. Woodruff, act as Missionaries. In other parts of the state of Ohio, the Rev. Messrs. William R. Gould, Timothy Harris, Abraham Scott, and Matthew Taylor, perform missionary services, a few weeks in the year; the residue of their time being devoted to their own people.

The Rev. Messrs. Nathan B. Derrow and Isaac Reed, hold commissions to itinerate in the states of Indiana, Illinois and Kentucky.

The Rev. Salmon Giddings is stationed at St. Louis, in the Missouri territory, where he preaches the greater part of the time; visiting, occasionally, vacant settlements in that region.

The Rev. Samuel Royce went as a missionary, in the fall of 1817, to the state of Louisiana. He is now settled at Alexandria, on the Red river; but is commissioned to itinerate, if he can be spared from his people, in that state and Mississippi.

The Rev. Orin Fowler has recently returned from a mission of one year,

to the states of Indiana and Illinois. It is expected he will return to that country after a few months.

sent, the last autumn, one missionary into this state, and one into Illinois, for six months each."

Extract of a letter from the Rev. Isaac Reed, a missionary, to the Trustees of the Missionary Society of Connecticut, dated,

"NEW-ALBANY, (Ind.) April 26, 1819.

"The need of missionary labor is very great in these parts; and large numbers of the people eagerly solicit it. To the westward of me, in all the towns on and near the Ohio river, as far down as there are settlements of white people, there is not a single Presbyterian minister; and very few regular and intelligent ministers of any denomination. And the country back of the river is little better supplied. In this state, which reaches more than one hundred miles to the west of me, and its settlements reach one hundred and fifty miles north-west, there are but two Presbyterian ministers, and one of the Dutch reformed church. On the Kentucky side of the river, in the interior of the state, is an immense, populous, and fast improving country, generally called the Green river country. In it there is one Presbytery, called the Muhlenburgh Presbytery, which has but three ministers; and under their care are twenty-seven churches. These places need help immensely, and they need it soon.

"Your missionary, the Rev. Orin Fowler, is now on his return to Connecticut. I think it proper to inform you what has come to my knowledge respecting the discharge of the trust you committed to him. He has been laborious in your service; and more popular than any previous missionary in these parts. There are two places, which are very desirous to get him to settle with them. They are in different parts of the state; and thousands of people would rejoice to hear that he was again in this missionary field.

"The little church in this place, has been gradually increasing, since I have known it; and religious influence is extending in the town, which contains about eight hundred souls, on the plat, a mile long, and half a mile wide.—There are two sources, from which the pious, in these destitute parts, have hope of relief. Your Society is one; the Board of Missions of the General Assembly, is the other. The latter

Extract of a letter from the Rev. Orin Fowler, who returned lately from a mission to Indiana, &c. to the Trustees of the Missionary Society of Connecticut, dated June 3, 1819.

"Since I entered into the service of your Society, a period of one year, I have travelled four thousand, two hundred, and twenty-five miles; preached two hundred and thirty-two sermons; visited four hundred families, thirty-two sick persons, and eight schools; formed four churches, administered the Lord's supper six times; baptized eighty-eight children and adults; and received eighty-one persons to the privileges of church-membership, including those formed into churches; besides performing a variety of other missionary duty.

"In the state of Indiana, there are now about 200,000 inhabitants; and in the state of Illinois, about 70,000, exclusive of Indians. There is not a Presbyterian minister, that has a pastoral charge, in either of these states. Two, however, are about to be settled in the former. The anxieties of many, to receive missionary aid, cannot be expressed, but by their tears, and sighs, and groans, and prayers. In several places where I have laboured, there has been some special attention to the one thing needful.

"Now is the time, and the western world the region, in which to do good. The harvest is truly great; the fields are white, and but few to thrust in the sickle. The means of the people are scanty; but, according to their ability, they have uniformly treated me with so much kindness and affection, that what I have seen and experienced has often affected my heart. The surprising difficulties they encounter, with seeming cheerfulness, as well as the distances they travel to hear the word preached, are pleasing testimonials of the price at which they value missionary efforts. I will mention one instance of their kindness and attention to me. In the month of January, while I was travelling near the river Wabash, my horse failed, and soon died. Shortly after, I went to Vincennes, to fulfil an appointment, that, being one of my places of preaching. When it was known

that my horse had failed, the citizens, unsolicited, within three hours, purchased another, for \$100 and gave it to me, wishing me to accept it as a token of their feelings toward me, and the business on which I was sent."

"If, then, there is so great a multitude perishing for lack of knowledge; if the fields are white, now for the harvest—what shall be done? Shall the

heralds of the cross settle with them? This, in most cases, is impracticable; for the settlers having just arrived, and generally without resources, must contend with the difficulties of a new country for years; and can do but little, if they would, for the support of the gospel. Missionaries must go there, or the people must perish. There is no other alternative."

Ordinations and Installations.

May 12th.—The Rev. SAM'L WEED, who has been labouring as a missionary on Long-Island was ordained at Babylon by the Presbytery of Long-Island. Sermon by the Rev. Ezra King of Brookhaven.

May 12th.—The Rev. Mr. BOICE, was ordained, and installed pastor of the Presbyterian church and society in Wilmington, N. C.

June 2d.—The Rev. AMOS DREWRY, was ordained pastor of the church, in the West parish of Rutland, Vt.—Sermon by the Rev. Josiah Hopkins.

June 2d.—The Rev. WALTER SMITH, was ordained pastor of the North church and society in Cornwall.—Sermon by the Rev. Mr. Blair of Kent.

June 8th.—The Rev. JAMES ROOKER, was ordained pastor of the Presbyterian church in Germantown, Penn.—Sermon by the Rev. I. K. Burch.

June 9th.—The Rev. HENRY WHITE, was ordained pastor of the congregational church, in Dorchester, St.

George's Parish, S. C.—Sermon by the Rev. B. M. Palmer.

June 9th.—The Rev. JAMES A. BUSWELL, was ordained pastor of the Baptist church in Danvers, Mass.—Sermon by the Rev. Mr. Grafton, of Newton.

June 9th.—The Rev. LUKE A. SPOFFORD, was ordained pastor of the Congregational church in Gilmantown, N. H.—Sermon by the Rev. Mr. Rand of Gorham, Maine.

June 9th.—The Rev. STEPHEN CROSBY, was ordained as colleague with the Rev. Mr. Pope, over the church in Spencer, Mass.—Sermon by the Rev. Mr. Dow.

June 15th.—The Rev. ALEXANDER FRAZIER, was ordained, and installed pastor of the congregation of Westfield, by the Presbytery of Jersey.

June 16th.—The Rev. JOSIAH B. ANDREWS, M. D. was installed pastor of the Presbyterian church in the City of Perth Amboy, by the Presbytery of Jersey.

Dedication.

May 11th.—The meeting-house of the Presbyterian society in Wilmington, N. C. was dedicated to the service of God.

Obituary.

Died at the house of the Rev. Mr. Swift in Derby, June 6th, Mr. ELIJAH BALDWIN, A. M. a candidate for the Gospel ministry, aged 50.

Mr. Baldwin was a native of Milford where his aged parents are still living. He early discovered a mind adapted

to scientific improvement, and was graduated at Yale College in the 24th year of his age. Soon after he had completed his Collegiate education, he joined the first church of Christ in his native town. He had been, it is believed, some time before, a subject of those

religious impressions, which led him to entertain a hope that his heart was renewed by divine grace. He entered the Theological Seminary at Andover, in the fall of 1812, where he went through the prescribed studies preparatory to the sacred ministry.

As a preacher, he possessed good talents. He had a clear and discriminating mind. His sermons were well planned, and executed with clearness and ingenuity. In his public services, he was animated and impressive; and to his hearers, uniformly acceptable.—In his devotional performances, he was usually fervent, and always appropriate and solemn. Wherever he preached, he was much respected and beloved.

His feeble health constrained him to decline settling in the work of the ministry, among a people who unanimously invited him to become their pastor.

For several Sabbaths previously to his last sickness, he had been supplying, alternately, the two congregations of New-Stratford and Newtown. In the latter place, he performed his last day of public labor, a fortnight previously to the Sabbath, in the evening of which he entered on his glorious rest. After the close of public worship, he attended a funeral, but was so exhausted by the exercises, that he became unable, without assistance, to return to his lodgings.

His ill health continuing, induced him to journey homeward, but he was prevented by the increase of his disorder, which was a typhus fever, from proceeding farther than the house of the Rev. Mr. Swift.

From this time, his nature gradually sunk under the power of his disease, in spite of all medical aid, and of the unwearied pains of the family, in which he was sick. Still, strong hopes were entertained, even till the day before his death, that he might recover. On Sabbath morning, it was manifest that he was drawing toward the grave. At

noon, the agonies of dissolution approached; but he survived until nine, in the evening; when, after severe struggles, he expired. Thus was he cut down in the midst of his days. His work is done. His corpse was removed from Derby to Milford, on Tuesday, and interred; and a sermon, adapted to the occasion, was preached by the Rev. Mr. Swift.

As a son and a brother, he was dutiful and affectionate: as a man, he was very modest; and also pleasant, kind, and companionable. As a christian, he was humble, firm, and enlightened. By close application to study, to the extent that his feeble health would admit, he had, for one of his years, treasured up much useful knowledge.

In the course of his sickness, he said, "I have sought to keep a conscience, void of offence toward God, and toward man; but I know not but that, after having preached to others, I shall be a castaway." He observed, that it would be just in the Lord to cast him off. At this time, his mind was clouded. He repeatedly complained of *darkness*. On this account, he appeared to have a strong desire to live. Yet he uniformly manifested the christian temper.

Toward the close of life he had more light. He became satisfied, it appears, about his union to Christ. On the day of his death, he said to a minister, who conversed and prayed with him, "*This tabernacle will soon be dissolved. Soon I shall begin the everlasting song.*"

In his death, his parents and relatives have sustained no common loss—the community is bereaved of a valuable member, and the church of our Lord Jesus of a real friend. By his death, those who preach the word of God, are admonished to labor *in season, and out of season*, while they have opportunity, and to be ready, at any moment, to give an account of their ministry.

Answers to Correspondents.

N. will be inserted in our next number,—We would thank him for the documents to which he refers.

Benevolus, and Ergates will be inserted.

A. D.; Calvin; A Friend of the Jews; An Enquirer after Truth; G. S.; G. A. have been received, and are under consideration.